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NO. 2

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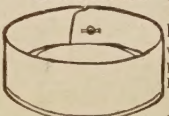
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The Magazines

ONCE AGAIN the continued excellence of the *Youth's Companion* is the cause for directing attention to that excellent periodical for young people. There are stories of daring, but always of a high moral tone. There are articles by experts in athletic sports on the best practice in football, the knack of pitching, new "kinks" in swimming and sprinting—everything that interests the active, high-minded boy. For the girls there is encouragement for all wholesome activities indoors and out, from dainty dishes to dainty dress. For the household there is good advice about gardening, handy contrivances, ways of stretching the nickels and dimes.

The periodical is a weekly and is published in Boston at \$1.75 for a year, though it is announced that the rate after January 1st will be increased to \$2.00. Until that time the old rate may be obtained.

IN THE CHICAGO MAGAZINE for October the leading article is an appreciation of the Rev. Robert H. Fortesque Gairdner, rector of St. Martin's Church, Chicago, with the title "In These Days Also, an Idealist," by Robert C. Fergus of the Chicago Bar. It is a pleasure to find so adequate a treatment of the excellence of one of our clergy in a popular magazine.

IN THE *Nineteenth Century* for October is a well written article by the Rev. C. W. Emmet, entitled "Liberty of Criticism Within the Church of England." A part of the author's conclusion is as follows: "The experience of history proves that a policy of repression by authority is always a mistaken policy. Even if we are convinced that the new views are wrong, it is wisest to bear with them patiently and answer them only by argument. Toleration does not imply approval. . . . Our view of truth is dynamic, not static. Our insight into the meaning of the Christian revelation grows continually. We believe in the Holy Ghost, who not only spake by the prophets, but in accordance with the promise of Christ reveals to each age of the Church aspects of truth which it could not bear before."

STEVENSON'S LETTERS are reviewed in *Blackwoods*. "In one thing [Stevenson] never failed, in kindness. His faithful kindness to the Samoan chiefs, his friends, who were imprisoned for their share in a war that others by their misconduct had made, was very singularly returned and in a beautiful spirit. As soon as they were released from prison they came in a body and made a road for him, called 'The Road of Loving Hearts,' to join his house with the main road. As road-making in Samoa was a thing to which natives could not be wiled with money nor driven by punishment, and as these were chiefs who worked at his road, Stevenson was touched to the heart. It was his last great pleasure. 'It does give me a sense of having done something in Samoa after all,' he said. In December of the same year (1894) he died."

THE *Westminster* says of Anatole France: "There is probably only one author of this decade whose name in Europe stands higher, and whose influence is wider—and he is Tolstoi." Prof. Nathaniel Schmidt, in the *International Journal of Ethics*, shows the untrustworthy nature of the evidence adduced by Drew and Smith to prove their "myth" of the unhistorical character of the Christian Gospels. Mr. Wm. Notz, in the *Bibliotheca Sacra* writing on the Bobel-Bibel controversy, concludes: "The recent attempt to strip Israel of its idiomatic and religious characteristics and the endeavor to trace them back and ultimately to derive them from Bobel, has proved an utter failure."



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The Living Church

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MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 11, 1911.

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The Living Church

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of the Church.*

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A GREAT SAINT was once asked, "How can I live the highest
life?" and he answered, "My child, go and live the lower life, and
God will teach you the higher." He is the great Uplifter.—
Selected.

CONFERRING A FAVOR, OR ENJOYING A PRIVILEGE.

BY MARIE J. BOIS.

ARE you going to church this morning?" was asked of some-
one who did not seem to heed the bell calling to worship.
"No indeed," was the answer, "I have to write to my parents
and that is just as much my duty as going to sing in the choir
of the Episcopal church, to which I do not belong." Thus, the
attitude of the speaker was that she was conferring a favor on
the Church by going to enjoy its privileges. The question need
not now be raised whether the favor conferred was as great as it
seemed to the speaker. How then shall we consider her answer?
Not by passing judgment, God forbid! but by sincerely asking
ourselves, "What is church-going to me? Do I consider it a
privilege, or do I think I am conferring a favor in going regu-
larly and joining heartily in the worship, whether it be in the
choir or in the congregation?"

Thus, avoiding personalities and yet being very personal in
our enquiry, the question may well be put, "What is Sunday
to me? A day for my own enjoyment, to use only for my own
selfish purpose, giving Almighty God a fraction of the time and
faculties he gave me, the one best suited for my own con-
venience; or am I learning to worship Him, whom heaven and
earth adore, giving Him the best of His own day; that which
in truth belongs to Him; my first thought, my first prayer,
hastening to meet Him at His altar, counting it a privilege to
raise my joyful and thankful voice and to join in the worship
of His whole Church expectant or militant, 'with angels and
archangels and with all the company of heaven?'" Which one,
then, dear reader?

Are you conferring a favor by going to church? Or are
you enjoying a blessed privilege too great for words of mine to
express adequately?

THE LEISURE HOUR.

LIFE is so arranged by our all-wise Creator that all of us have
more or less leisure time; and often the way this leisure time is
spent makes or mars our success in life.

It is told of a prominent English minister who died some years
ago that, at the age of twenty, having had no special training or
responsibility, he had reached no higher place in the world than the
position of coachman for a lady of wealth. At that age, however,
a dormant energy and ambition was aroused within him and he
began to seek means of self-improvement. Frequently he had to wait
for hours during the calls of his mistress; so instead of idling away
this time, as his fellow-coachmen did, he procured a Latin grammar
and in a year had mastered it completely. In another year he be-
came well versed in literature and history and in three years was
able also to read Greek. One day his mistress noticed his book and
asked what he was reading. Great was her surprise to find that
her coachman was a Greek and Latin scholar. Her husband, hear-
ing of his accomplishments, gave him a good position in business.
Later he entered the ministry and at the time of his death was well
known as a man of scholarly attainments and broad culture. He
became a useful and successful man simply through the careful use
of his leisure hours.

The high places in the world are not for those who love ease
and idleness. The person who wins is the person who works, and
works hard. Of course we must have periods of rest, but there is
no rest in idleness. True rest lies in a change of work, not in drop-
ping of all work; and the hours that we have "between times"—
which are usually idled away by the average person—are hours that
can be made to count greatly in our lives. Let us not let them slip
uselessly away. God gave them to us to be used wisely. Let us never
neglect to do so.—*The Visitor.*

GOD DOES not pay at the end of every week, but in the end He
pays.—*Anne of Austria to Cardinal Richelieu.*

THE RISE OF CIVIC RITUALISM.

A NEW and happy discovery of municipal experts in recent years is the value of teaching by means of the eye. The Child Welfare exhibit of New York and Chicago was thronged with interested observers who learned by means of symbols and charts, what they never would have learned by means of books. Then followed exhibits in Philadelphia and elsewhere of municipal activities in American and foreign cities. As one passed through hall after hall and room after room of the great city hall, the manifold civic problems and experiments, successes and failures, stood out in prominent relief before the eye. One realized in a way that huge volumes of facts and figures issued by government, municipal, and civic bodies had never led him to realize before, what a multiplicity of activities for the welfare of the people were actually in operation *somewhere*, and saw at a glance what was involved in them.

Now comes the interesting budget exhibit which has just closed in New York, wherein were illustrated the multifarious departmental activities of that city. "Museum, circus, and schoolroom in one," the *Survey* calls it.

"Profiting by the experience gained last year," says our excellent contemporary, "the city of New York is again trying by a graphic budget exhibit to satisfy the curiosity of citizens to know just what Father Knickerbocker gives to them in exchange for the tidy sum of \$174,000,000. For three weeks hundreds of thousands of men, women, and children, whose interest has been whetted by a campaign of advertising, have crowded the Tefft-Weller Building, 330 Broadway. The budget exhibit, which will continue throughout October, is interesting, illuminating, educating, and at the same time baffling, confusing, and bewildering, for New York is so vast an enterprise that this laboratory exhibit can but reflect its complexity. The exhibit has two elements, the spectacular and the statistical. It is a paradise for the statistician and not unlike a circus for the child, whose interest is keen in many of the practical exhibits of equipment, such as those of the police and fire departments."

Then comes some account of the manner in which these dry statistics of a metropolitan budget are made living facts to those "hundreds of thousands" of people who never were interested in the same facts when they were set forth in dry tomes issued from the city clerk's office. Eighty golden cubes, varying in shape and size, represent the total sums allotted to each city department. Photographs illuminate the charts. There are graphic displays on behalf of fire, police, and street-cleaning departments. The Board of Health shows a model milk station. The Board of Education exhibits models of schools and playgrounds. The hospitals illustrate the care of patients. The Tenement House department reproduces evil and good conditions with which it is in close touch, side by side. The Bureau of Weights and Measures exhibits a quantity of confiscated fraudulent measures. All these are only examples selected at random from the massive city exhibit.

How new is all this manner of teaching which has suddenly brought a myriad of civic facts to the attention of hundreds of thousands of people in New York alone—let alone the exhibits in other parts of the country?

Well, the Church of Jesus Christ began the practice of the system as early as the cessation of persecution made it possible for her to develop a system of her own. She used pictures and lights and vestments so that she might teach by means of the eye. She used music, by voice and by instrument, so that she might teach by means of the ear. She used sweet-smelling incense so that she might teach by means of the sense of smell, while the ascending smoke also typified to the dullest comprehension the ascent of their prayers. She used postures of the body so as to teach by means of the sense of touch. A man might be blind or color-blind but his ear and his nose would teach him what was going on, and his body would join with his spirit in worship. The perpetual memorial of the sacrifice of the death of Christ unfolded into a drama, so that the lifting up of the Saviour of the world became an intense reality to the simple worshippers, many of whom could not read a printed or an encircled page. So did our fathers learn to worship God amidst the beauty of holiness. So were the facts of the Christian religion impressed upon their minds.

Now THIS civic ritualism of the twentieth century has had a peculiar psychological effect upon the people who have been instructed by it. It has revolutionized their conception of the functions of city government. Instead of appearing to them in the sole guise of a policeman and a tax gatherer, that same

city government is beginning to appear to them as a beneficent father. They see, all of a sudden, by means of these object lessons, that all this enormous activity that centers in the city hall means something to them. It means the health and protection and education of their children. It means that *somebody* unseen to them is guarding lest they suffer from contaminated water and impure milk and diseased meat and decayed vegetables, not to mention protection from burglars and kidnappers, from murderers and firebugs. Even the jail begins to assume the perspective of a *protection* to them, and the policeman their guardian. And so—nobody perhaps can explain the precise psychological connection between this civic ritualism and the resultant fact—a desire for communion with and prayer to this beneficent being, the city government, springs into life. A couple of samples of the prayers that have arisen, as an effect proceeding from a cause, may be cited also from the pages of the *Survey*. Here is one of them:

"DEAR SIR:—

Will you kindly inform what to do about a cat my neighbor will not keep in their own apartments—they turn it out at night—it comes in with the opening of doors of my apartment.—Any more remarks on my part is likely to raise trouble and gurling (growling)."

"P. S.—It also eats out of my ice-box.

Yours respectfully,

And here is another:

"TENEMENT HOUSE DEPARTMENT.

"City of New York.

"I want you to come and inspect the sink of our house. We have seen a snake come out of a hole and go in. The same thing was seen in the basement of the house.

Yours respectfully,

Pathetic prayers, are they not? Cause a sad smile to pass over one's features, at the thought of this confidence awakened by the graphic displays of civic activities, does it not? Well, most prayers are pathetic, and it requires a considerable advance in the spiritual life to reach the stage where one prays, "Lord, teach me how to pray." But their pathos is a part of their beauty. They are evidences of the birth of faith in the unseen. The graphic exhibition has produced its effect upon the minds of people for whom the departments of the city hall had been working all these many years, though by means of this very modern application of very ancient teaching by graphic symbols, the fact has only just dawned upon the people themselves. How many black-bound volumes of the most inerrant statistics from the city clerk's office would it take to produce one prayer such as these?

THE SYSTEM seemed to work fairly well in the Church for a thousand or more years, just as it has started out working pretty well in civic matters now. But there arose a generation of literalists who became anxious over the inaccuracies of the system. Some day a similar school will arise in civic matters. They will examine the revised statutes of the state of New York and prove triumphantly that no authority to inspect snake holes is vested in the Tenement House department. They will proclaim it as merely superstition that the city hall should receive a petition to exercise supervision over a neighbor's cat. They will show conclusively how much greater accuracy attaches to the black-bound volumes of statistics officially published than to the photographic charts and the clay models. And they will be entirely right in their contentions. Only—when that school of thought becomes triumphant in the civic administration of New York, the "hundreds of thousands" will cease to be informed, and instead, a few hundreds of people will attend learned lectures by civic experts, and a still smaller number will seek to digest the published volumes of statistics. No more then will the Tenement House bureau be troubled with petitions concerning snake holes under the sink, nor neighbors' cats that eat out of the ice box. Yes, that school will arise in civic administration, because that school of thought arose in the Church, and history repeats itself. That school arose in the Church. It combatted superstition successfully; so successfully that the people lost all faith in things unseen. It discontinued teaching by means of the graphic arts, or greatly curtailed it, and it started the printing presses and circulated Bibles and other admirable literature instead. Never were there so many Bibles in circulation as now; but in place of the hundreds of thousands that attended the drama of religion and worshipped

God with body, soul, and spirit under the old system, we have congregations of the hundreds, well dressed, highly respectable, advanced in culture, greatly surpassing the older congregations in that faculty of intellectual criticism which will amply protect them against extravagances of belief. Whether they could actually pass a better examination in "those things which a Christian ought to know and believe to his soul's health" than could the masses that thronged the churches under the old system, courtesy forbids us to inquire; but their expurgated prayers no longer ask for relief from snake holes and the neighbors' cats; and as for the great masses who never enter the church at all under the new system, they do not pray at all, so how can they pray superstitiously? They do not worship at all, so how can they worship wrongfully? They have no sacramental beliefs, so they cannot be accused of cherishing as true those fond things that are vainly invented; they are without God in the world, so they are in no danger of anthropomorphism. Some day, perhaps, led by the enthusiasm of social reformers in New York, they may begin to offer prayers to Father Knickerbocker and the Bureau of Tenement Houses. God speed the day; for thus they will at least sustain some vision beyond the pitifulness of every-day life.

RIGHT HERE a complete discursus on the subject which is stated in the title of this article would seem to call for the enunciation of the moral; the conclusion that we have reached after meditation upon the facts which we have marshalled.

And the fact that we append neither moral nor conclusion shows, of course, that this is not a complete discursus.

WE learn with pleasure that the Central New York diocesan committee appointed to investigate the ecclesiastical bearing of school histories has taken the initiative in a request that similar committees from other dioceses will communicate with its secretary and plan for joint action. This will both save a great amount of duplication of effort and also give larger promise of success. Yet we believe the matter might well be taken up officially by the new Board of Religious Education that was created by the last General Convention. That board represents the whole Church officially and could hardly find a more pressing duty resting upon it. We suggest, too, that inquiry be made as to the text books of English history in use among our own Church schools and other secondary schools; leaving the diocesan committees to deal with local schools, according to the judgment of specific text books that may be reached by the general board.

Of course in any such investigation it must be understood that the major criticism should be directed against text books rather than against the schools that use them. In such books there should be demanded a true historical perspective. What stands in the way of that perspective is that the school histories represent, in practice, the influence of Roman Catholicism. That influence is strong enough to prevent the adoption in most schools of histories that represent a different point of view. Consequently a demand for histories that are free from Roman influence must be created; and the demand will create the supply.

The fundamental fallacy of the current pro-Roman text book is that the sixteenth and seventeenth century contest was between "Catholic" and "Protestant." But that is a purely modern idea, that has been transferred into school histories without adequate excuse. The terms then in use were "Papist" and "Protestant," and neither of them then implied quite what it commonly implies to-day. We have no right to object to the inclusion of Anglicans as "Protestants" in writings depicting the sixteenth and seventeenth century usage in speaking, for they were so called in contemporary literature; but we have every right to demand that, if that contemporary use is to be carried into modern text books, it be with the implications of that day and not of this. The school history must either call the sixteenth century parties "Protestants" and "Papists" according to sixteenth century usage; or they must say "Anglicans" and "Romans" according to modern usage. To transmute "Papist" into "Catholic," and convey the modern usage whereby "Protestant" and "Catholic" are assumed to present lines of cleavage, is absolutely unhistorical, and we have every right to protest against it. We must insist that both "Papist" and "Protestant" be used to define *parties within the Church*; neither of them to define the Church itself,

except in the sense, common then as now, in which we speak of a government by the title of the party in power; so that, for instance, we speak of the American national government as "Republican" in a Republican administration and "Democratic" in a Democratic administration without intending to confound government with party. The Church of England at any period may thus be described as "Papist" or as "Protestant" only in the secondary sense whereby the party in power may, in common parlance, and untechnically, give its name popularly to the Church itself.

But practically all the current school histories fail in the respect of party nomenclature and its relation to the Church, thanks to an ever watchful Roman propaganda that has cared while Episcopalians have been apathetic. And, of course, our own ecclesiastical controversies in this country over nomenclature have played into Roman hands.

But we can insist, here and now, that histories be banished from the schools, that carry Roman partisanship beyond this matter of nomenclature, as so many of them do. Histories that tell about an "Old Church" and a "New Church" in England are not really histories; they are books of Roman polemic. We have the same right to demand their retirement from use in schools that we have to demand the exclusion of any other sectarian literature. The use of the injunction to prevent such sectarian text books from being used in our schools lies open to any diocesan committee, or, indeed, to any individual, who cares to exercise it.

And when Churchmen are sufficiently aroused to be thoroughly in earnest, the evil will be cured. It can be largely mitigated now, if the general board and the diocesan committees will apply themselves to the problem. The best way to mitigate it is to publish the names of text books that are reasonably good, and to give credit to those schools that use them.

And our own Church schools can be of inestimable service in this crusade—if they only will.

IN its leading editorial last week, the *Southern Churchman*, our excellent contemporary in Richmond, draws attention to the extraordinary apathy which Church people show toward their own institutions, coupled with the liberal support that they give to those that are undenominational. Speaking of the pressing need for assistance to one of the Virginia institutions of the Church—St. Anne's School, at Charlottesville, which gives education to girls under Churchly auspices at a low rate of tuition and which is now embarrassed by reason of its very success—the *Southern Churchman* cogently says:

"If it was a 'non-denominational' affair, the question would be answered quick enough: our good, loyal 'Churchmen' would promptly supply the means. If it was a Christian Association or Salvation Army building, dear, 'liberal-minded' and generous 'Episcopalians' would promptly see that all needed cash was forthcoming. Unfortunately, though, it is their own, and so they can placidly and conscientiously allow it to starve. Instead of 'a poor thing, but mine own,' they reverse the great poet and make him say, 'Mine own, therefore I'll make it a very poor thing.'"

Our contemporary is none too severe upon that characteristic of our own Church people which so greatly handicaps all our institutions. Our schools everywhere are conspicuous sufferers, but Churchmen have very largely built up the "undenominational" schools and colleges. Our Church press is limited in its circulation, that Episcopalians may read with avidity the journals that are anti-Churchly. A "liberality" that neglects our own in order to build up institutions that rival them and often would tear them down is but a parody upon the word.

It is a serious commentary upon how little the "Church idea" has sunk into the minds and hearts of the men of wealth who are connected with the Church. It is obvious that the cure for the condition is to make better Churchmen of them, so that they will appreciate the place of the Church of God in the divine economy; but how are we to reach them? They are too "liberal" to read Churchly literature; only the undenominational journal is good enough to appeal to their powerful intellects, and the "liberality" of such journals is too often shown in their contempt for definite Churchmanship. These men listen to sermons; but either the preachers to wealthy congregations have been singularly ineffective in conveying the principles of definite Churchmanship to their congregations, or their wealthy hearers are exceptionally unresponsive to the ser-

mons. Account for it as one will, though an exceptionally large number of the men of wealth in this country account themselves members of the Protestant Episcopal Church, an exceptionally small number of them can be counted on to give assistance to any *Churchly* institution outside of their own parishes.

Perhaps one of the most pressing needs, then, of the day, is a special Mission to Millionaires.

IN THE LIVING CHURCH of October 21st was published the "Farewell Sermon of a Methodist Minister," the Rev. Chester Hill, who was leaving that denomination to become a candidate for orders in the Church, and who made a frank explanation to his congregation of the reasons why he was about to change his allegiance. We deemed it important as showing the reasoning which had led one seeker to renounce the religious affiliation that was dear to him for the sake of going where duty seemed to call him, and we felt that in this day in which men seek to find the basis which shall attract the Christian world into the unity of the Catholic Church, it would probably be found that what impelled the one seeker after truth would equally impel others should his line of thought reach them.

We were not surprised to receive a considerable number of requests for the publication of the sermon in tract form for general distribution. Our publishers, The Young Churchman Company, have therefore added the sermon to their list of Church Booklets, and have placed the price at the rate of \$3.00 per hundred copies.

These Church Booklets, as many of our readers know, are attractively printed in envelope size, with red rules illuminating the title page, and we are confident that this new addition to the series will be welcomed by large numbers.

A VERY unhappy typographical error occurred last week in printing a letter from the Rev. Lucius Waterman, D.D., on the hymn, Rock of Ages. The last quotation from the hymn, as originally written, should read:

"When mine eye-strings break in death."

We may hope that those who preserve files of THE LIVING CHURCH will kindly note the correction.

ANSWERS TO CORRESPONDENTS.

X. Y. Z.—(1) The priest may change from a violet to a white stole in administering baptism immediately before he takes the child in his arms.—(2) In Holy Matrimony the groom stands on the epistle side, with the bride on his left.—(3) The priest and the couple to be married move to a position immediately before the altar after the bride's hand has been given into the groom's by her father.—(4) It is proper to light whatever candles may be in common use at any church for a wedding.—(5) The servers stand aside to permit the celebrant to advance first to the altar in entering the sanctuary for a celebration.—(6) Eucharistic candles should be lighted at the introit or hymn before the celebration begins.—(7) At burials in private houses the position of the officiant must be governed by local convenience. The foot of the coffin would seem to be more appropriate than the head.—(8) Same as 7.

VESTRYMAN.—Whether a rector's salary, having been increased during his rectorship, can afterward be reduced to the original sum specified in his call, has never, so far as we know, been adjudicated. Our own interpretation is that such action would be lawful. If we are right, then the rector erred in refusing to put the motion to a vote in the vestry meeting, and the question being put by the senior warden and carried, the vote was legal and effective. We cannot express an opinion on the specific case, however, on your presentation of it.

O. E. N.—(1) In the Roman Church the laity are communicated only with the wafer, which is not dipped in the wine.—(2) There is no woman's college affiliated with the University of Oxford.—(3) An altar cloth of one color may extend over the entire altar and include the frontal, though this is not invariably done.

H.—An excellent book for working guilds is *Church Needlework: a Manual of Practical Instruction*, by Hinda M. Hinds. [Palmer, London. The Young Churchman Co., Milwaukee, \$2.15.] In small compass, Josephine Smith Wood's *Manual for Altar Guilds* [Gorham, 15 cents] is good.

THE CHIEF FEATURES of a standard missionary Church, as emphasized by the Laymen's Missionary Movement, are the following: 1. A missionary pastor. 2. A missionary committee. 3. A missionary school. 4. Systematic missionary education, including: (a) Regular missionary meetings; (b) the use of missionary literature; (c) organized mission study classes. 5. A Programme of prayer for missions. 6. An every-member canvass for missions. 7. The weekly Offering for missions.

By the use of these methods, whole cities have already more than doubled their entire previous missionary offerings.—*J. Campbell White.*

PAPAL WARRIOR DEPARTS

Death in Paris of a Veteran of Several European Wars

ART TREASURES GRADUALLY COME TO LIGHT

PARIS, October 24, 1911.

ONE of the staunchest friends and supporters of the Papacy in its time of trouble forty years ago, passed away at the beginning of this month. The brave old officer, General Charette, was closely connected with the history of both France and Italy. He was noted in history in his own person and by descent, for he was the grand-nephew of the great Vendean leader shot at Nantes in 1796, while on his mother's side he was grandson of the Due de Berry, nephew of Louis XVI. It was at Nantes that the Duchesse de Berry lay so long hidden in a chimney and at Nantes Anathase de Charette was born in the year 1832. His father, condemned to death for another Vendean rising, escaped to Switzerland and sent his son to Turin to be educated at the military school there. In the Italian wars of 1859 he served in the Austrian army, and in 1860 hotly took part for the Pope. Raising those famous troops, the Papal Zouaves, he led them as captain. He was present at the siege of Rome in 1870. Then came the declaration of war between France and Germany. Charette instantly left Italy, hastened to Paris, and calling together the remnants of his zouaves, he fought valiantly for his native land, the land of his fathers. He was wounded in the thigh and left for dead upon the battlefield; rescued just in time, he recovered. But he declined all the honors offered him after the war, refused a seat in the French Chamber, and retiring to his Breton castle, lived there quietly and there died a fortnight ago. He was to the last an ardent Roman Catholic, a staunch royalist, a faithful Vendean, a soldier and a Frenchman of the olden time, the olden school. "Very charming and very religious was the description of one who had known him in past days. A brave soldier, an earnest Christian, a charming man of the world, the old Vendean did honor to his descent and to the traditions of a bygone age."

That most interesting corner of Old Paris in the heart of the city, the site of the beautiful churches of St. Julien le Panvre and St. Séverin, was the other day a scene of excitement and terror. Fire had broken out at St. Séverin. Happily a devastating conflagration was prevented, but stained glass windows had to be broken through to gain quick access to the burning spot within, and some of the valuable woodwork and the altar of the chapel of St. Charles Borromeo were destroyed. Had the fire burned a few minutes longer before discovery it would have made such headway as to have done incalculable damage, damage to ancient treasures that could never have been made good. It would probably also have spread to the old gray houses, full of woodwork, that lie close up against the church.

The inhabitants of the old town Le Mans were lately thrown into a state of hot indignation. It was bruited abroad that one of the most ancient buildings of their town, a beautiful house dating from the year 1520, had been purchased by an American who meant to cart it away bodily and carry it across the ocean. Meetings were held, enquiries made. In the end, measures were taken to render the sale to a stranger of so precious an heirloom impossible.

Amid many depelorable losses due to theft, want of care, neglect of all kinds, there are also a great many valuable finds in France in these days. The work of demolition and reconstruction that goes on in Paris and elsewhere is constantly bringing to light masonry, pictures, sometimes whole houses that have lain buried away for centuries. In the old Church of St. Médard here a painting of St. Genevieve, the patron saint of Paris, has just been discovered. She is represented keeping the sheep on the grassy slopes above Nanterre. It is said to be the work of Antoine Watteau.

Six panels painted in the eighteenth century by Hubert Robert and ordered by the Comte d'Artois for the pavilion of Bagatelle in the Bois de Boulogne, now used for retrospective exhibitions, have also come to light. They were known to exist, but for a hundred years past no one knew where to look for them. After the Revolution they became the possession of Josephine at Malmaison. She gave them as a present to

Fire Damages St. Severin

American Tries to Purchase Landmark

Art Treasures Brought to Light

her doctor; he gave them long after to a friend who carried them away to his home in the south of France.

Another loss due to revolutionary times has just been repaired. Some six hundred moulds and models of eighteenth century biscuit china had utterly disappeared from the ancient factory at Sèvres. This particularly exquisite kind of biscuit ware could therefore no longer be produced. The lost moulds and models have at length been discovered, routed out from beneath the stores of the immense factory. They had no doubt been hidden away there in the days of invasion and war. There is great rejoicing at Sèvres.

In an old church and monastery in another part of France an ancient dwelling house has been discovered, behind plaster work in the cloisters.

At Nantes a beautiful picture, representing the laying of our Saviour in the tomb, has been found. It is recognized as a masterpiece, dating undoubtedly from the fifteenth century, but bearing no indication whatever in regard to the artist who painted it. Archaeological finds of great value have also been made at Nantes of late years—an old baptistery dating probably from the sixth century. A previous baptistery had been unearthed in 1868, evidently used for baptism by immersion. In early Christian days, as is well known, the baptistery was a building apart from the church, as being the means by which the church itself was entered after due instruction. A wonderful nest of grand old churches and historical buildings is this ancient city of Nantes. It is quite small, a compact little fortified city, flanked by ancient buildings of great architectural beauty, rising upward on every side from the banks of the Loire. The dark stronghold of la Duchesse Anne, with its moat, its drawbridge, its deep well, is on one side. On the height above it stands the fine Cathedral, dedicated to St. Pierre. The first stone of the Cathedral was laid in 1434 on the site whereon the first Christian church of Nantes had been built in the fourth century. On another high point is an old Roman citadel carefully restored, and in the same grounds a modern castellated building in Roman style, wherein a generous *Nantais*, not long dead, gathered together a collection of wonderful treasures, artistic and historical, many of them of a religious character. He built the mansion for his own private dwelling at the decline of his life. But his wife died before they could move in. She gone, he had not the heart to make the move. He lived on for a few years, caring for and adding to his collection, then bequeathed the building and all it contained to the people of Nantes and to posterity. In one corner of this treasure-house is a small circular chamber, strongly barred. Its walls are surrounded by stations of the Cross beautifully sculptured in wood; and in the center on a velvet cushion below a crucifix, lies the heart of Anne de Bretagne enclosed in a golden casket.

I. S. WOLFF.

LIFE'S LONELINESS.

THE HEART'S deep desire for fellowship finds no complete satisfaction except in God. The soul can have no real companion except Him. How easy it is for the strongest ties of love or friendship to be severed! The truth is, that the only perfect union of hearts is in God. Between husband and wife, between parent and child, between friend and friend there is a great gulf fixed that God alone can bridge. The little wall of flesh that incloses the inward man is a prison that neither the inmate nor those without can unlock. The space that separates each life from its nearest neighbor is as impassable as the space that separates us from Mars and Jupiter. But no such wall and no such gulf separates us from the Father of spirits. Say not in thy heart, Who shall descend into the deep to bring him up? He is nigh thee, for in Him we live and move and have our being.

He that has never entered into the secret place and found himself in the very presence of Him who dwelleth in secret has never entered the inheritance that God has prepared for all his children. Neither has he ever been really united with any human heart. There is no true or lasting union except in Him. He is the charity, the eternal love that is the perfect bond, the one life in which alone other lives may become one.—*Grace Truth.*

FAITH IS a trusting ourselves ever to God, so as to bring ourselves into the range of His divine operations—the sublimest and completest mortal act of dependence possible, in which the soul ceases from self, turns away to God, comes to God. Whereupon, as God meets it, accepts it, and pours Himself into its open gates, it is filled with God's inspirations, and the working of His mighty power, the life-word proceeding from God, as it ought, being instigated inwardly by His divine movement.—*Selected.*

"NATIONAL SOCIETY" REACHES ITS CENTENARY

Venerable English Organization Keeps Its Anniversary

SEVERAL BISHOPS SPEAK EMPHATICALLY AGAINST WELSH DISESTABLISHMENT

The Living Church News Bureau,
London, October 24 1911

THE centenary of the National Society, founded by Churchmen in 1811 for promoting the education of the poor children of the land in accordance with Church principles, was celebrated by a meeting at the Church House, Westminster, yesterday week, when the Archbishop of Canterbury, the President, spoke, and speeches were also delivered by Sir C. A. Cripps, K.C., M.P., and others.

The Primate said that he wanted to ask again, as he had asked more than once before in the last few months, where the Church and Nation would have been in the matter of elementary instruction and of religious education if there had been no such body as the National Society. In 1811, when this Society was founded, thinking, earnest, and Christian men and teachers were faced by the total lack, on any large and comprehensive scale, of any system of popular education. They were beginning, however, to be buoyed up by the hope that the need was going to be to some extent remedied, and they resolved that when that change came the education should be on religious lines through and through, that the Church should bear its proper place in solving that problem and in bringing that education to bear on the children of the land. They owed his predecessor in those days, Archbishop Manners-Sutton, a very great deal for the part he took in the earlier years of the Society. When the great educational change of 1870 came, and people at large were to be rated for the schools that were to be founded, a great part of the conditions under which the Society worked was necessarily altered. But through all the changes the one unshakable principle which had been held from the first was that the Society was pledged to see that definite religious education was given to the children whose parents demanded it for them, and that it was given by those who were qualified to give it. The challenge thrown out to the Church, and, above all, to this Society, by the State in 1870, met with a splendid response. In 19 years from 1870 the Church had added to her schools, which in that year were some 6,000 odd, 4,500 new schools; and this was apart from the training college question which ran alongside the work. He was quite certain that year by year people were now understanding better what they called the denominational contention. The need of denominational teaching occupying a great place in our national life was accepted now even by those who were against it not more than five years ago.

The Bishop of London's plain speaking about Mr. Lloyd George's travesty of the facts in relation to the endowments of the Church in Wales has caused an admirer of this Radical politician, who is apparently an Oxford Churchman, to write to the Bishop protesting against the use of the term "nauseous hypocrisy" in connection with Mr. Lloyd George's telegram about "National endowments." The Bishop of London, in reply, says Mr. Dodd has confused his condemnation of a policy with his condemnation of the man who proposes it. But when he has put the man out of the question and taken the language used, "I have no words strong enough," says the Bishop, "to describe the action of proposing to take 18s. 6d. out of every pound for secular purposes from the poor parsons of the Welsh Church, being the denomination to which the proposer does not belong, keeping 20s. in the pound for the denominations to which he does belong, and then covering the whole transaction by the name of using national endowments for national purposes."

The Bishop of Truro (Dr. Stubbs), who has all along been a Liberal of Liberals in his politics, and thus unlike the Bishop of London, also comes out boldly, in words to his Diocesan Conference, in condemnation of the policy of wholesale Church robbing now being proposed by his official political party.

He has never been in favor, he says, of the disestablishment and disendowment of the Church in England or any part of it, and the Church in Wales is as much a part of the English Church as is the Church in Cornwall, Devon, Cambridgeshire, of Yorkshire. Moreover, he does not consider that there has been any mandate from the country for such a measure. But although willing to acknowledge that Disestablishment may be conscientiously regarded by some minds as standing on a certain basis of principle, "I entirely fail to see on what basis or principle disendowment can be placed, save on the general principle of Jean Prudhon that all property is rob-

Bishop of London Replies to Criticism

Bishop Attacks Liberal Leaders

bery." It is true, the Bishop continues, that the Chancellor of the Exchequer (Mr. Lloyd George) tried a few days ago to justify the confiscation by the State of Church funds in Wales by speaking of them as "National endowments"; but the use of such a phrase "shows a strange ignorance of the facts of history." It would be infinitely better, he thought, if the proposed measure be carried into effect that the spoil stolen from Churchmen and corporate Church bodies should be divided up among the Protestant Dissenting bodies who are clamoring for the Church to be deprived of it, rather than that such money should be used for more secular purposes. Concurrent endowment would at least have some show of logic, but he was sure that the Dissenting bodies themselves would see that such a plea "would leave them condemned in the eyes of the world of contemptible meanness." The only wonder was that it did not occur to them as equally contemptible to allow the State "to act in their interests in a way which would not only be mean but dishonest." And yet, nevertheless, he remained, he said, a Liberal, and he could not bring himself to believe that any Liberal Government could fail to see that their proposed action was illiberal and dishonest, or that Liberalism and honesty will carry the day. If it did not "I tell them," said the Bishop of Truro, "that, upholding as I do much of their social legislation, I believe that in this particular they are jeopardizing the reputation of English statesmen for inbred honesty, and forfeiting, indeed, their claim to be the leaders of a Liberal Party."

At the Manchester Diocesan Conference last week, the Bishop closed a long discussion on the attack on the Church in Wales by urging upon Churchmen not to listen to any talk of compromise.

Discusses Education Bill

They were entering upon a great struggle, he said. The House of Lords was practically no longer behind the House of Commons, as it was when the Education Bill was introduced. Unless from every part of England, and especially from South Lancashire, there went an unmistakable message to members of Parliament that if they supported the Welsh Disestablishment Bill they need not seek re-election, the measure would be rushed through, and demonstrations and public meetings would not have the slightest effect. They must see that no peace was given to those who were at the present enjoying their £400 a year until the present House of Commons was dissolved and the attempt to carry this Bill through was wrecked once and forever.

The Abbot of Caldey, in his Community Letter in the new current number of *Pax*, says that for the Community the past twelve months has been a time of rapid growth. They have clothed six Novices, admitted five to Simple Profession, while Brother Anselm hopes to make his solemn vows on All Saints' Day. They have also received more Postulants than they could accommodate, and the Community now numbers thirty members. One of their monks has been ordained deacon, and is to be raised to the priesthood during Advent. Owing to the generosity of a personal friend of the Community they have taken over the Caldey Farm from their tenant; so that now they will be able for the first time to use the produce of the island both for their brethren and the village people. To another friend is due the means of undertaking a part of the new block of Monastery buildings. The whole block when completed will accommodate about fifty brethren and ten visitors; and this, at their present rate of increase, will be none too large. With regard to Llanthony, the extremely complicated situation in which it was left by Father Ignatius has now been straightened out, and they shall hope to make a beginning towards carrying on the Benedictine Rule there. For the time they shall keep an Oblate Brother living in the Monastery, and next year they shall hope to send some of their Monks to take up the Life there again.

It is very interesting to know that the work of reparation now progressing in the fabric of Winchester Cathedral includes the building of a buttress to be known as the Keble Memorial Buttress.

The Keble Memorial Buttress

It is surely eminently fitting that there should be some further memorial of this great Catholic Churchman and the author of *The Christian Year*, the blessed John Keble, at his own Cathedral church besides that of the small statue of him in the Great Screen. The Secretary of this fund (Dr. Preston-Joy, the Close, Winchester) states that about £170 have been received in answer to the appeal which was issued about a month ago. There still remains a considerable sum to be collected before the requisite amount (at least £575) is reached. "We are sure," he says, "that there still must be a great number who are willing to send a little gift in honor of so great a Churchman. Will they not soon make up their minds as to the sum to be sent, and then—double it?"—

J. G. HALL.

TWO NEW BISHOPS CORDIALLY RECEIVED IN PHILADELPHIA

Opportunities to Meet the People and Engagements for Work

VARIOUS HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, November 7, 1911

BISHOPS RHINELANDER and Garland not only have taken prompt hold of the business of the diocese awaiting their attention after the consecration service, but they have been plunged into a maelstrom of social functions arranged by the Church people of Philadelphia in their eager desire to welcome and honor their new leaders.

The first of these, the reception given by the Church Club at its rooms in the Church House, was held on Thursday evening, November 2nd, and was an informal and most successful affair, to which were bidden the clergy, the faculty and students of the Divinity School, and the members of the diocesan convention. The clergy of the diocese tendered a luncheon at The Roosevelt on Monday, the 6th, to the Bishop of the diocese, the Bishop Coadjutor, and the Bishop Suffragan. This was, indeed, more than a mere entertainment, for it was felt that the Bishops might wish to speak to the clergy about some of the features of the work that they must undertake together, as well as receive from them the assurance of loyal coöperation. The committee of arrangements therefore abandoned the conventional plan of congratulatory toasts, and substituted for it a conference based upon the thought of Ephesians 4:11, 12. The Bishop of the diocese was asked to speak of "Apostles," the Rev. H. Richards Harris, D.D., of "Prophets," the Rev. Alfred G. Mortimer, D.D., of "Evangelists," the Rev. Robert A. Edwards, D.D., of "Pastors," and the Rev. W. Herbert Burk of "Teachers." The Rev. Charles S. Hutchinson took up "The Perfecting of the Saints." Bishop Garland followed on "The Work of Ministering," and the subject assigned to Bishop Rhinelander, in closing, was, "The Building Up of the Body of Christ." The Rev. William C. Richardson, D.D., rector of St. James' Church, introduced the speakers.

There were 180 clergy at the luncheon. Bishop Mackay-Smith was prevented by illness from attending, but sent an affectionate letter which was read. After Bishop Garland's address, the Rev. W. C. Enhardt, on behalf of the clergy, presented him with a pectoral cross and a handsome tall clock with Westminster chimes for striking the hour. The speeches were of a high order. Dr. Harris dwelt on the need for a revival of preaching as the working of the Spirit of God through human instruments upon the spirit of men. Dr. Mortimer traced the history of the charismatic ministry of which the Bishops, he thought, were to-day the representatives, as centers of unity and in organizing missionary enterprises. Dr. Edwards gave reminiscences of former Bishops of the diocese. Mr. Burk appealed for an advance in Sunday school work and spoke of the need for equipped teachers. Mr. Hutchinson, in a deeply spiritual address, emphasized the necessity for holiness in the ministry; and the Bishops summed up, Bishop Garland dwelling on service and Bishop Rhinelander on the subordination of all individual ends to the corporate life of the Church, with unity as a final note. The Gospel, he said, is not a system of ideas, but a communicated life, expressing itself through the body everywhere and always.

Bishop and Mrs. Mackay-Smith expected to give a reception to the Bishop Coadjutor and Mrs. Rhinelander and the Suffragan Bishop and Mrs. Garland, at their residence, on Tuesday evening, the 7th. Invitations had been issued to all the clergy and their families, and to the wardens and vestrymen of every parish in the diocese and their wives, over two thousand in all. Among other organizations which are to entertain in honor of the Bishops are the Clerical Union, the Men's Auxiliary, the faculty of the Divinity School, and the Penn Club.

On Sunday, October 29th, Bishop Rhinelander dedicated several memorial gifts in the sanctuary of Emmanuel Church, Holmesburg.

Visits The chapter of the Brotherhood of St. Andrew here has recently been revived with 21 active members, and the Emmanuel Girls' League, a new organization, has 43 members. Bishop Rhinelander officiated on All Saints' Day at the blessing of the cemetery of St. Paul's Church, Ogontz (the Rev. J. Thompson Cole, rector,) and also at the blessing of the pulpit just placed as a memorial to the Rev. E. W. Appleton, D.D., a former rector. The Twenty-first Sunday after Trinity was observed at St. Paul's as a day of commemoration of Dr. Appleton's rectorship and also of the seventeenth anniversary of the present rector's incumbency.

The Divinity School chapel has recently received a gift of three

(Continued on page 51.)

ALL SAINTS MEMORIALS IN NEW YORK

Swords Memorial Fountain is Unveiled in Trinity Churchyard

MEMORIALS RECEIVED IN OTHER CITY CHURCHES

Branch Office of The Living Church
416 Lafayette St.
New York, November 7, 1911

ALL SAINTS' DAY in and about New York City was gray and threatening in the early hours; but towards noon the sun broke through the clouds and thereafter it was bright and sunshiny. The attendance at the Cathedral of St. John the Divine was large, and there were many communicants. Good attendances were reported in all the churches.

At old Trinity there was a special service of dedication of the memorial cross and drinking fountain recently erected on the fence line to the north of the church on Broadway. At the close of the mid-day choral Eucharist, the rector of the parish and the assisting clergy, preceded by a crucifer and the choristers, went in procession to the site of the fountain. The congregation was joined by many passers-by who were attracted by the out-of-door service. The devotional hymn-singing was very impressive and thousands of people in the streets and neighboring office buildings listened with rapt attention. The Rev. Dr. Manning dedicated the memorial to the greater glory of God and to the service of humanity. It was erected through the generosity of Henry C. Swords, and in memory of his mother. It was designed by Thomas Nash, architect.

Bust of Bishop Potter

At Grace Church, Broadway and Tenth street, a bust of the late Henry Codman Potter, Bishop and Doctor, was unveiled and dedicated, the Rev. Dr. Charles L. Slattery, rector of the parish, officiating. It is a gift from the members of Bishop Potter's family, and was executed by Miss Grimes. The bust is slightly above life size, and was placed in a niche in the northeast corner of the north transept. The niche was given by friends of the late Bishop of New York in the parish. It will be remembered that Dr. Potter was rector of Grace Church when elected to the episcopate in 1883.

Announcement was made on this day in Calvary Church, Fourth avenue and Twenty-first street, that a memorial reredos of white marble will be erected in memory of the late Bishop of Washington, Dr. Henry Yates Satterlee, who was rector of Calvary parish from 1882 until he was elevated to the episcopate for the see of Washington in 1896.

A beautiful memorial was presented to the Church of the Transfiguration by the widow of Frank Learned, who died in Switzerland, last year. The memorial is a solid gold disc, or plate, with red and blue enamel. Besides the cross, a large pearl and the finest silver wire woven into passion flowers, there is this inscription: "In Memoriam—Frank Learned—Obit. September 4, 1910. *Requiescat in Pace.*" The memorial is to

be affixed on the front of the door of the tabernacle on the high altar.

In St. Matthew's Church, a window was unveiled in memory of Marcus G. Hellner and Sylvia Mallery Butler. The subject is taken from Isaiah 60:13: "As one whom his mother comforteth, so will I comfort you." The window was made by the Gorham Company from a cartoon by Thomas W. Bladen.

On All Saints' Day the congregation of St. Thomas' Church, Fifth avenue, occupied their temporary church inside the growing great and and costly edifice. The building is going on as rapidly as good construction will permit.

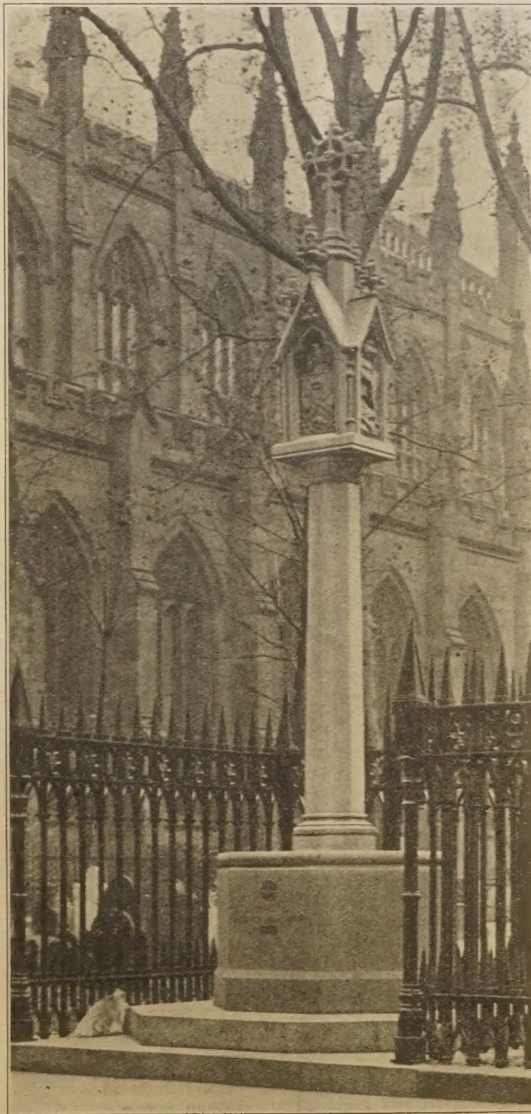
Patriotic Service Held

A patriotic service was held in St. Cornelius' Chapel (Trinity parish), Governor's Island, on Sunday afternoon, November 5th, under the auspices of the Veteran Corps of Artillery of the State of New York, and the Military Society of the War of 1812. The Rev. Dr. Manning was the officiant and the Rev. Frank Landon Humphreys, chaplain of the Veteran Corps, and the Rev. Edmund Banks Smith, vicar of St. Cornelius' Chapel, assisted. Bishop Lines of Newark was the preacher. The commodious chapel was filled with distinguished men, army and naval officers, the Governor of New York and his staff, delegations from Congress, the State Legislature, and many of the prominent military organizations and patriotic societies throughout the country. The service was in commemoration of the soldiers and sailors who fell in the wars for the defence of the flag.

The oldest church edifice in the city of New York—St. Paul's chapel of Trinity parish, celebrated its 145th anniversary on Sunday, October 29th.

Church Consecrated

On All Saints' Day also there was held the consecration of All Saints' Church, Briar Cliff, Ossining, at which Bishop Greer officiated. The church is not entirely new, but has just been materially enlarged and improved. The land on which it stands was given by the late Rev. John D. Ogilby, D.D., sometime Professor of Ecclesiastical History in the General Theological Seminary, under whom also the erection was commenced more than half a century ago. The necessity for enlargement has arisen in recent years, it has been improved by the addition of transepts and a commodious chancel. The old belfry at the nave end of the church has been superseded by the handsome central bell-tower, the gift of an old parishioner. The church is perfect in detail inside and out. Many new memorials have also been placed within its walls.



SWORDS MEMORIAL FOUNTAIN.
Trinity Church, New York.

WHAT LABOR cannot do, prayer will; and these two are not the same thing, in spite of the old saying of St. Edmund, that to labor is to pray. "Whither art thou going?" asked the Roman Emperor Valens of a trusted Christian nobleman who had worked long and hard, but in vain, to save the State for him. "Out to the desert, sire," he answered, "to pray for your empire."—Bishop Huntington.

A BIBLE in every human habitation is something well worth trying to achieve. But I can tell you something better still. It is Christ himself, in any one of the humblest of his disciples, casting his shadow on the wall. Breathing men, not breathless books, must carry salvation round the world.—Selected.

ALL SAINTS' DAY IN CHICAGO

Progress is Signalized by Church at Lawndale

MANY ITEMS OF CHICAGO NEWS

The Living Church News Bureau
Chicago, November 7, 1911

ALL SAINTS' DAY was a clear, cold, and beautiful day in Chicago, and the festival was observed in practically all the churches of the diocese with early or mid-morning celebrations. The custom is growing, in this diocese, of presenting intercession at the All Saints' Day Holy Eucharist, the names of those whose burial services have been read by the local clergy during the preceding year. In some of the parishes the Vespers for the Dead, or psalms and prayers from that service, was said on the afternoon or evening of the day, and All Souls' Day Eucharists were celebrated on November 2nd in several of the parishes as well. Alert as are the Chicago clergy to their duty towards this present world and its problems, there are growing numbers of them who realize more and more, each year, the equally important duty of offering intercessions, at the Holy Eucharist especially, for the departed. In several of the ten parishes and missions maintaining a daily celebration, there is a Requiem offered once each week throughout the entire year.

One of the most elaborate observances of All Saints' Day in the city was held at St. Bartholomew's, Englewood (the Rev. H. W. Schniewind, rector). Some seventy-five communicants received early, and at mid-day there was a choral Eucharist, with the choir, and a good-sized congregation. Some ten of the neighboring clergy were also present. The day was signalized at the Church of the Good Shepherd, Lawndale (the Rev. A. W. Gustin, rector), by the first use of the new Eucharistic lights at the choral celebration, which took place at 6:15 A. M., and which was well attended. The new vesper lights were also used for the first time on that day. These ornaments are memorials, given by general subscription from members of the congregation. The work at the Church of the Good Shepherd is progressing actively in all directions. Nine months ago systematic reduction of the debt on the property was begun, and by All Saints' Day this mortgage, which has been of long standing, had been reduced to but one-fourth its original proportions.

The city statistician of Chicago has informed your correspondent that the population of Hyde Park—the district covered by the

**Religious Census
of Hyde Park**

religious census mentioned in our last week's letter—is, in round numbers, 30,000. Inasmuch as the visitors whose items were given last week, called at 6,000 addresses, it is evident, from this information as to the total population, that the canvass was quite thorough, and that the figures given last week may be considered fairly accurate as well as indicative.

The largest reception to the Church clergy and the ministers of Hyde Park and Woodlawn ever given by the young women who

**Weekly Celebration
at University**

attend the University of Chicago, took place recently in "Lexington Hall," under the auspices of the Young Woman's Christian Union of the University. Most of the clergy of St. Paul's, Christ Church, and the Redeemer parishes were present, and met many of the young Churchwomen of the university, numbers of whom attend the services of these churches. It is not generally known that the University of Chicago is the only large institution of learning in the United States which officially provides a place for the weekly celebration of the Holy Eucharist by one of the Church's priests, recording these services among the religious activities of the institution. The Rev. Elmer Truesdel Merrill, LL.D., of the University faculty, has for two years or more maintained such a weekly celebration in Mandel Hall or in Haskell Hall, during a large portion of the year, and the young Churchmen and Churchwomen around the campus appreciate the privilege. Dr. Merrill is a parishioner of the Church of the Redeemer, and often assists in the parish services. His many Chicago friends have noticed with pleasure that he was one of four American educators to receive the degree of Doctor of Laws, from St. Andrew's University, in Scotland, last summer, at the 500th anniversary of the founding of that well-known institution. Dr. Merrill read a paper as part of the exercises commemorating this anniversary. His chair in the University of Chicago has for some years been that of Latin. His weekly celebration at the University of Chicago will be at 9:45 A. M., in Haskell Hall, this fall and winter. Under his direction, the Rev. George R. Hewlett, curate of the Church of the Redeemer, will devote a regular portion of his time to calling among the students, as an unofficial "College chaplain."

St. Martin's Church, Austin (the Rev. R. H. F. Gairdner,

rector), is among the suburban parishes whose church building is kept open for private prayer, throughout the year. A feature of this well-organized parish is also the monthly dinner attended by the vestry. The Men's Club of this parish numbers 375, and is the largest in the diocese. Among the special activities of the Sunday school, this fall, is a "red and blue" contest for increased membership. This plan has proven of great usefulness in more than one Chicago Sunday school, as an aid in building up the attendance.

The Post-Convention supper and meeting of the Chicago Local Assembly of the Brotherhood of St. Andrew was held at St. Bartholomew's parish house and church (the Rev. Harold W. Schniewind, rector), on the evening of All Souls' Day, November 2nd.

**Local Assembly
of B. S. A.**

About one hundred members of the Brotherhood were present, including several of the clergy, and the meeting was of great interest. After supper and a brief "social hour," service followed in the church, the rector of the parish and the Rev. C. K. Thompson officiating. Addresses of from 5 to 3 minutes' length apiece were then given by Mr. J. L. Houghteling, Jr., Mr. Clarke of St. Paul's, Hyde Park; Mr. Reeve and Mr. W. N. Sturges, of St. Peter's; Mr. Choate, of St. Simon's; Mr. Wilson, of Trinity, Chicago; Mr. John Storey and Mr. Ira D. Buck, Jr., of the Redeemer, Chicago; Mr. B. J. Bekker, of Christ Church, Chicago; and by the chairman, Mr. E. H. Stroud, of St. Peter's. Mr. Todomee Sugai, of Japan, also addressed the meeting. The annual meeting of the local assembly will be held on November 28th, at Trinity, Chicago.

Ground was broken recently for an addition to the parish house of Grace Church, Oak Park. This much-needed room will be 30x40 feet, will connect with the present temporary guild room, and, like this, will be so built that it can be made part of the large parish building which Grace Church plans to erect as soon as the debt on the new church shall have been paid. The growth of the educational and social work of the parish under the Rev. E. T. Mathison has made this temporary addition imperative. The immediate demand for more space was caused by the recent organization of the kindergarten.

Another increasingly active parish house is that of Grace Church on Wabash avenue, Chicago. Dr. Frederic E. J. Lloyd is the director of its many enterprises, which include a kindergarten, and quantities of boys' clubs, men's athletic clubs, and the like. Grace Church is ministering more than ever to its immediate neighborhood, and its enlarged parish house is practically a "social center," to use the approved phrase, for a part of Chicago that greatly needs just such influences. In other localities of Chicago it has not always been found possible to provide them under the direct auspices of the Church, but the Rev. Dr. Waters and his staff have achieved this ideal at Grace parish house in a gratifying degree.

Several of the clergy of the city and suburbs attended the annual meeting of the Chicago Juvenile Protective Association, held in a down-town hall on October 27th. This is a very extensive organization for the upbuilding and safeguarding of the children of Chicago, and a number of Churchwomen are among its officers and leaders. There is a very large list of subscribers, at \$10 a year, from all types of citizens, who raised last year some \$27,000 for the work. There were some 27,000 calls made by the various probation officers and others, and there are a dozen or more local organizations of the Association, in as many parts of Chicago, carrying on the work of providing children of poor neighborhoods with adequate places of amusement, as well as the work of cooperating with the Juvenile Court, and of keeping a sharp watch on the moving-picture theatres, and on the saloons, and such like. Much of the local work is comparatively new, and the clergy are taking a deepened interest in it, in more than one part of the city. There were over 5,000 cases last year in which parents or others were prosecuted for evil treatment of children. The amount of cruelty and misery which such vigilant and Christ-like work prevents is almost incalculable.

Many invitations are pressing upon Dean Sumner these days, springing from his work as the originator and chairman of the

**Many Calls on
Dean Sumner**

Chicago Vice Commission. Within the past few days he has spoken on this and kindred subjects before the North Side Physicians' Club of Chicago, and at the first National Conference on Social Center Development, held at the University of Wisconsin at Madison. He also went recently to St. Louis to address the City Club, and on November 6th he addressed the Round Table of the Chicago clergy.

The first meeting of the Round Table, in later October, was well attended, and the paper was a valuable one, by the Rev. Dr. Mercer of the Western Theological Seminary, on "The Laws of Early Babylonian and Sumerian Civilization." This paper was originally read by Dr. Mercer before the Oriental Society of the University of Munich, and it was listened to with appreciative attention by the Chicago clergy.

**Meeting of the
Round Table**

The Rev. J. E. Curzon, secretary of the Fifth Missionary Department, has issued a circular letter asking that the Sunday Next Before Advent, November 26th, be considered as "Missionary Sunday" in our Department, and that, where possible, the clergy might preach that day on Missions, exchanging with each other if prefer-

**Urges Sermons
on Missions**

able. Chicago clergy are already making plans accordingly. One of the explanations of the gratifying increase of 250 per cent in Chicago's contributions towards the apportionment for General Missions during the fiscal year just closed, is that a strong group of laymen, led by Mr. D. B. Lyman, Mr. W. S. Powers, president of the Church Club of the diocese, Mr. Charles E. Field, Mr. W. R. Stirling, and others, have been determined that something along these lines should be accomplished. These busy men and their committee of co-workers have not only attended to much correspondence, at all times, but have held themselves ready to go anywhere at any time to make missionary addresses, and the clergy and the men's organizations of the various parishes and missions in the diocese have not been slow to avail themselves of this willingness. The total amount of addresses, before congregations and men's dinners, and the like, given during the past year by the above gentlemen, would be a surprise to many. Messrs. Field and Stirling have been frequently sought for in other parts of the country, both East and West, as well, for missionary addresses. Mr. Field will be on the important programme arranged at All Saints' church, Ashmont, Boston, by the Rev. S. B. Blunt, formerly of Chicago, where the admirable and unprecedented plan of holding a series of missionary services and meetings for almost a whole week has been adopted.

The forty-third Local Assembly meeting of the Chicago Daughters of the King was held at All Saints' Church, Ravenswood (the Rev. A. H. W. Anderson, rector), on the eve of All Saints' Day. Bishop Anderson preached at the 11 A. M. Eucharist, and the afternoon addresses were given by the Rev. H. B. Gwyn, the Rev. F. C. Sherman, and the Rev. C. H. Young. The diocesan officers were all re-elected, Mrs. Andrew K. Kerns of St. Simon's parish, being the diocesan president. A new officer, Miss Constance Prescott, of Epiphany parish, was elected diocesan vice-president. There was a good attendance at the meeting.

Daughters of the King Meet

The November meeting of the diocesan branch of the Woman's Auxiliary was held on All Souls' Day, with an attendance of 103, including visitors. The theme of the meeting was Alaska, the address being given by Mrs. A. J. VanSchoick, of St. Paul's, Chicago. The offering of the morning was given to the fund for building the chapel in Alaska, in memory of the late Miss Annie C. Farthing. Noon-day prayers were said by the Bishop of the diocese.

Woman's Auxiliary Meets

TWO NEW BISHOPS CORDIALLY RECEIVED IN PHILADELPHIA.

(Continued from page 48.)

superfrontals for the altar, lectern antependia, and a white burse and veil from the Rev. Daniel I. Odell; a green burse and veil from Miss Elizabeth Newhall; and cut-glass cruets from the Rev. R. K. Yerkes. St. George's, West Philadelphia, reports the gift of a beautiful processional cross from Mrs. B. McCurdy Dampman as a memorial of her son; and St. Mary's, West Philadelphia, has been the recipient of an Updyke Altar Book, exquisitely illuminated by a member of the Sisterhood of All Saints, and richly bound in morocco, with massive silver ornaments (the work of Gorham). Mr. and Mrs. Thomas Williams were the donors, and the gift is a memorial of their son, the late Charles B. Williams, M.D.

The Rev. William S. Heaton, a veteran of the Mexican War, and, for a quarter century, actively engaged in city missionary work in Philadelphia, died at the Episcopal Hospital in that city on the eve of All Saints'. He was 84 years old, and was widely known and highly esteemed throughout the diocese. The funeral service was held at St. Simeon's Church on Friday, November 3rd.

The centennial anniversary of St. Luke's Church, Germantown, of which a full programme was published in a recent letter, is in progress at this writing. The most important events thus far have been the dedication on Saturday of the complete and handsome parish house, at which Bishop Rhinelander officiated, and the commemorative sermons on Sunday, by the Rev. William H. Vibbert, D.D., and the Rev. Robert Johnston. The services on Monday were in memory of the faithful departed of the parish.

THERE IS NO time with God. He does not promise that any given date or moment shall see the fulfilling of our hopes. The long years when we receive no visible answer are to him the same short day as when our hope began. It is laid up for us in heaven, like Aaron's rod within the ark; and there, in like manner, it shall bud, and blossom, and bring forth fruit simultaneously, when he shall choose.—Selected.

FAITH LOOKS to the future. There is danger that we shall forget this, and make ourselves miserable over the sorrows and failures of the past, when we should be looking with confidence to the possibilities of the future. True Christian faith leads ever to an enlargement and unfolding future. Christians should have their faces to the morning, they should front the sunrise. They should look up, and not down, forward and not backward.—Selected.

THE CHURCH MISSION OF HELP.

THE unique work of the Church Mission of Help in New York is the outcome of an inquiry as to the situation in respect to the wayward girl. (See THE LIVING CHURCH, April 15, 1911.) In the opinion of the committee of Churchmen instituting it, the inquiry* demands of the Church, means adequate to deal with the serious condition revealed. In response to this need the Society was organized in January 1911.

Among those now in its care are betrayed girls, some mothers, other mothers expectant, others who have equally sinned; others yet are preventive cases. Upon some is the unmistakable mark of the "sins of the fathers." All need help and sympathy, none more than those too hardened to perceive their need. That which makes their life-stories especially appealing to Churchmen is the fact that practically all have had more or less connection with the Church, though frequently their fall is unknown in the parish which they still regard as the one "where they belong."

"But if you have no home for these girls, how do you manage?" is a question often asked. We work with them when practicable in their own homes, place them in private homes elsewhere, and where institutional care is expedient, place them in the best available institution. Our work does not, however, end when a girl has been placed in an institution. She is visited while there, and upon leaving she is aided and befriended.

The work with an individual girl demands expenditure of much time and thought. In the case of one unmarried mother brought to us in June, between June 12th and October 5th there were 11 office calls, 9 home calls, 3 appearances at court with the girl, and 6 other calls; 20 letters were written, 15 telephone calls made and 8 received. Very much yet remains to be done.

That the Society is meeting a genuine need is shown by the demands made and by the volume of work being done. The last brief statement (June 1911) showed 41 girls and women in the care of the Society, of whom 11 were unmarried mothers, 3 users of opium, 2 users of alcohol, and 25 were otherwise wayward. Of these 41, 16 were cared for in their homes; 15 in institutions; 10 in domestic service.

Beside these there were 15 girls seen at the Tombs and at hospitals to whom some definite service was rendered. There were 18 other girls about whom the clergy and social workers have come for advice. The number being regularly visited at Bedford Reformatory and Hudson Training School is 73; such of these as on their discharge are to be placed in the vicinity of New York will be referred to us.

Various requests have been made, e.g., 6 parishes have asked the Society to provide some one to give instruction in sex matters to girls; 6 addresses have been made in response to requests; 2 New York dailies have requested information for publication; several workers expectant have called for advice and information.

"But are such girls ever really reclaimed?" and "Don't you find it very discouraging?" are questions constantly asked. It is just this skepticism as to whether this work is "worth while" that accounts for the running fight for existence which practically all societies engaged in rescue work are obliged to make. Further, it is the attitude of mind resulting from this skepticism that, reacting upon the unfortunate girl, closes against her the door by which she seeks to escape.

Of our responsibility as members of society, which throughout the ages has shown one face to the sinning man and another to the sinning woman, what shall we say, but that to these poor women we now owe such an act of reparation as may at least serve to show our sorrow and shame for a treatment at once unjust and at entire variance with that shown by our Blessed Lord?

Before answering the question, we admit at once that there are failures, as in all other lines of religious and philanthropic work. But having admitted this, we hasten to add that we regard the work as one of great hope, and do not hesitate to assert that many are without doubt reclaimed. We know of girls who have given up evil lives, of others who, saved from despair after their first wrong step, are now leading good lives either as respectable married women or in self-respecting and self-supporting independence.

Reliable statistics are not available to any large extent, as the scientific treatment of waywardness is in its infancy and the follow-up work necessary to arrive at results in any large

* The Wayward Girl and the Church's Responsibility may be had on application to the Secretary, 37 East Twenty-eighth street, New York.

is admittedly weak. We might, however, refer to the results of follow-up work done in preparation of the Study above referred to. In following up the history of the 141 who had left institutions, it was found that 19 per cent were known to be doing badly and 43 per cent plus known to be doing well, while 38 per cent plus had been lost sight of. It would be entirely safe to estimate that of the latter number about one-half would be found to be doing well. Thus about 62 per cent may be regarded as "reclaimed." When it is considered that all these institutions receive a very considerable number of more or less feeble-minded girls, in whom judgment in the field of ethics is as lacking as in other departments of life, we are bound to regard this showing of 62 per cent as one of hopefulness.

Space does not permit of instances except as illustrative; as such we mention the following:

Norma† is an unmarried mother belonging to a Massachusetts parish. The fact that she had fallen a second time was the reason of her being refused at Church institutions for such girls. She was referred to this Society. She is now living with her baby as maid in the family of a clergyman in a suburban town, caring for her child as lovingly as any mother could and giving entire satisfaction in her manner of life and in the performance of her duties.

Frances had been placed in a Church institution for wayward girls, before which time her way of life had been most unfortunate. She was referred to us for after care. A letter recently received from her employer says: "She has been absolutely satisfactory in every single detail in the three months that she has been with me and seems as happy as a bird. She has a very fine character and great ability."

Our records give evidence in abundance to the fact that these girls are reclaimable if only we are ready to believe in them and stretch out to them helping hands when circumstances unite to drag them down.

How can you do this? By lending the work the support of your means, your influence, your personal service. All inquiries and contributions should be sent to the Society's office, 37 East Twenty-eighth street; checks should be made payable to Thomas N. Rhineland, Treasurer; inquiries should be addressed to Miss Emma L. Adams, Executive Secretary.

The wholly unique and very valuable work done by volunteers will be dealt with in a subsequent issue, also the preventive and educative work, which we hope will tend to reduce the horrible wreckage and waste now going on. The purpose of the present article is that our contributors and friends may know something of the development of our work, and that the circle of these may be enlarged.

† Names are fictitious.

THE LATE SISTER ANNA, C.S.M.

BY GABRIELLE GREELEY CLENDENIN.

A FEELING of loneliness and loss comes to many a woman's heart as she hears that Sister Anna has passed from this earth; she who had stood like a great rock with her strong intellect between them and the waves of unbelief.

Sister Anna was a plant born and nurtured in one of the great devout Protestant bodies, consecrated especially to God by its elders when she seemed ill beyond hope of recovery, and growing up ever mindful and faithful to that dedication, coming into the Church after long and thorough study fully convinced of its Catholic and Apostolic life. Having previously intended to be a missionary in China, after joining our Communion she entered the Sisterhood of St. Mary that she might give herself entirely to God's work. She had left a large, earnest Bible class, and at first the care of lighthearted, careless school girls seemed discouraging. But Sister Anna had brought with her that burning love of souls that made her a leader in spiritual work everywhere. Some of those girls to-day admit that she changed their whole life. It is doubtful if she ever gave up praying for a soul she had once striven to bring to our Lord.

Her work in the School was incessant, and remarkably varied. Far back in 1875 she spoke to one of her girls about the benefit of a Retreat. She could only have the schoolroom and chapel for a day while the scholars were away. No priest would hold a single day's Retreat; Fr. Maturin said three days were absolutely required, so Sister Anna gathered about twenty women around her, and herself held perhaps the first of these "Quiet" days that have since become so general and helpful.

She founded a School of Church Embroidery to supply the

altars of her own community. The designs were supplied by Fr. Darby, an artist-priest. She had only a few hours each week to give to this work out of her busy life, but from it, with just the ladies who gave their time, grew a school of embroidery that amazed those who saw the fruits of it all, gathered together at an exhibition at Tiffany's Art Rooms. From this school went out on all sides women with trained hands and reverent hearts to open classes of embroidery in their own parishes.

Thus her influence helped far and near to beautify the sanctuaries of our land. She was one of the first educators to treat the study of art seriously and historically, and also one of the first to make collection of photographs to accompany such study. She instituted a lending library for the dissemination of good books. Sister Anna was the foundress of the first Alumnae Association in the schools of the Sisterhood of St. Mary, which became the parent of many similar societies.

After the death of Sister Agnes she became the sister in charge of St. Mary's School and ultimately its Superior. The old scholars returning saw the school growing on every side in artistic arrangement and beauty, while the standard of scholarship rose to meet the higher demands of the day. Bishop Potter said to a friend: "I have just been talking with Dr. Brooks, who told me that in the preliminary examinations of girls entering college, the record of a Church school, St. Mary's, stood remarkably high." In all her many duties as head of a New York city school the following story is characteristic of Sister Anna, and how she followed up the slightest clue that might help another:

She heard of some one who had been confined to her bed and was agnostic in a distant New England village. "I told her she ought to know you, you would convert her," some one flippantly said, giving Sister Anna her address. This led to a few lines and a book from her lending library. This was followed by other books and letters, till this far-off citadel of unbelief was conquered, and Sister Anna found a carriage, and got a priest five miles away to drive over and baptize her. Then, as if by miracle, the invalid was restored to health and her first use of that strength was to make a pilgrimage to Sister Anna. Through her she met Dr. Houghton, and by his counsel and guidance she entered a sisterhood of our Church, and at last became Mistress of Novices, an office requiring unusual wisdom, tact, and sympathy. Such was the result of Sister Anna's following one little leading.

Another of the works inaugurated by Sister Anna was the Advent and Lenten lectures and retreats, which became a source of widespread influence among the hundreds of women who attended them, carrying sometimes strength and encouragement to some little country parish. The last few years were crowned with illness and suffering, so that she was withdrawn from her work in New York City. But as she temporarily rallied she took up the most earnest and loving labor among the inmates of the House of Mercy and the House of Rest, the latter a home for consumptives. In spite of her physical weakness, she continued to be an intellectually stimulating and an inspiring spiritual influence in the lives of her friends and ex-pupils. Her unusual breadth of culture, and her rich æsthetic endowment, strengthened and endeared her influence over the minds and characters of many whose lives lay in very different planes.

And so, leaving her sacred dust in the Sisters' peaceful graveyard, we give thanks to God for her gracious, womanly personality, her strong, loving heart, her many gracious gifts, and the sweet memory that remains with all who came into the magic circle of her influence.

WHEN THE KEEN scrutiny of skeptics has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place, ten miles square, on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.—James Russell Lowell.

WE CANNOT remove the conditions under which our work is to be done, but we can transform them. They are the elements out of which we must build the temples wherein we serve.—Brooke Foss Westcott.

BISHOP GREER'S ANNUAL ADDRESS.

THE annual convention of the diocese of New York opened on Wednesday of this week at the Cathedral. Bishop Greer's annual address was delivered as follows:

THE CHURCH GETTING READY FOR WORK.

The past year has been a notable one in the Church at large and also in the diocese, not so much for what it shows in the way of work done as in the promise which it gives of a work to be done and of preparation for it. This, as I interpret it, is the significance of the movement which during the past year has been so conspicuously engaging the attention of a thoughtful Christian public in behalf of Church Unity, and in which our own Church has taken a prominent part. It does not mean or imply of course that the unity is at hand or in sight. It is not; but simply that the Christian world is beginning to perceive with a clearing and growing perception that in order to perform its full and proper task it must mass its forces and give an effective solidarity to them. The Christian world in other words is coming more and more to realize the fact that while it is numerically strong, it is, through its divisions, inherently weak and wanting: that a crowd is not an army and cannot, simply as a crowd, conduct and carry on a vigorous campaign. It may be an amiable crowd, and for the most part it is, with a good and friendly feeling between the different parts or different sections of it, its various and numerous denominational groups; and yet in order to do an effective militant service something more is needed, as Phillips Brooks once so aptly put it, than a courtesy between regiments. Or, as Dr. Newman Smyth has recently expressed it, something more is needed than that the different Christian denominations should remain side by side as so many disconnected and ineffectual cells; they must be bound together as in a live battery, they must gain dynamic unity, so that their full energy may be transmitted wherever moral and religious light and power are needed.

This is an obvious and pressing duty in the work of the Church at home; not so much in the cities perhaps, although it is needed there, as in the rural districts, the small country towns, where Christianity is over-organized, and where, because of its many denominational groups, it is not and cannot be adequately maintained and effectively enforced. And when it comes to the foreign field, beyond the Christendom border, the need is more apparent and more imperative still. There are for instance at the present time, in the Empire of Japan, some five or six hundred Christian churches of various Christian names, and possibly more. If these were united, the task of establishing the Christian religion there on a strong and permanent basis, and not only there but elsewhere in the Orient, would be a more hopeful task. For Japan holds the key, or one of the keys at least, and a very important key, to the evangelization of the East. But they are not united, they are divided, and that is the weakness of the situation.

But how is this dynamic unity to be reached, and reached in such a way as not to involve a too easy surrender of personal convictions, or denominational and group convictions, or without impairing the exercise of that principle of free inquiry which has contributed so much to the enlightenment of the past and has still an important part to play in the development of the future?

This is the problem confronting the Christian Church, and a difficult problem it is. It is something like the cosmic problem of trying to combine two apparently opposing and contradictory forces, the centripetal and the centrifugal, in such harmonious manner as to make them yield or issue in one harmonious movement. And that is God's problem; and so is Church Unity. And therefore, with an open and unprejudiced mind and heart, the Christian Church throughout the world must wait on God to solve it, and be ready to receive what He from time to time shall teach, and to be guided by it. That is what the Christian world is beginning now to do, as this growing sense of the practical need of the practical worth and value of Church Unity shows. Realizing more and more, as someone has expressed it, that little kingdoms cannot stand against big foes, and that the divisiveness of the Christian Church is its present weakness, the Christian world is looking to God to heal it and thus to prepare it for some great and needed work. In the meantime, the Christian Church, in spite of its numerous cleavage lines, must do the best it can, by calling out or turning out its full potential strength and bringing to its militant task its entire membership body. And it is still another hopeful sign with much promise in it that that is what the Christian Church is trying now to do. That is the significance of the Laymen's Movement in Christendom, and the Men and Religion Forward Movement, which means that the Christian Church, awakening to the sense of the greatness of its mission, is calling out its reserves and mobilizing its forces. It has not done hitherto even what it could. It has not thrown into the field its full potential strength, but only part of it and not the larger part. A very considerable section of its official enrolment, and chiefly among its men, has not actively enlisted in its militant campaign; not so much from indifference as from ignorance, because it did not know what it ought to do or what it could do. And so it has stayed behind, as a kind of home guard, for parochial protection, as though that alone were the duty which it had to perform. And unquestionably it is its duty, but not its whole duty. There is another which

must not be neglected, and that is the duty of engaging in a world-evangelization. And now the Christian Church is calling to it to turn out for the performance of that duty. And it is turning out. The men of the Church here and there are falling into line and coming to the front and looking and asking for leadership, or ready at least to receive it, and the clergy of the Church must give it, as many of them are giving it, and are learning to look upon their respective parishes, as John R. Mott has expressed it, not simply as fields to be cultivated but as forces to be wielded for the evangelization of the world. When this becomes the general attitude of the clergy, then will the interest which the men of their parishes take in parochial affairs be not less but greater. They will have a better conception of what their parishes are, what they are meant to do, and they themselves will come to have a larger Christian outlook. The militant spirit in them, in the best and worthiest sense of the manly spirit in them, something like, though greater than the patriotic spirit, will be more fully aroused, and more and more will they see and be made to feel that to be a Christian is the best and biggest and bravest thing on earth. It will make them see and feel that the little local tasks in which they are engaged are neither little nor local, but related to and connected with a great world work. And the consciousness of this will awaken and develop more and more bringing out new and finer forces and aspirations in them. It will give letters patent of a true nobility to them. The greatness of the cause to which they are committed will purify and elevate their motives, their aims, their ambitions, their characters, and their lives, and make them great with the greatness of a growth towards the measure of the stature of the fulness of Jesus Christ.

This is a type of Christian life and manhood which in the Christian Church to-day is coming into evidence and more and more to the front, which being interpreted means, that while the Christian Church has scarcely yet begun to do its full mission work, it is awakening to it and getting ready for it.

Let me now direct your attention to our own diocesan field: Here, too, we find some encouraging signs in the way of preparation for a more aggressive work. Our missionary apportionment last year was greater than ever before, but notwithstanding this it has been fully met and more than met. Some of the parishes did not meet in full the amounts assigned to them. This, however, was due, in some cases at least, to peculiar local conditions presenting local difficulties not easy to overcome. But other parishes in the diocese have generously given more than what they were asked to give, thus making up the lack. A few of the parishes and mission stations, I am sorry to have to report, contributed nothing at all, but there are fewer than formerly and are becoming a diminishing number. Next year our diocesan apportionment will be considerably increased. This has been made necessary by the exigencies and opportunities of the situation. Every good work must either grow or die; it cannot stand still; and the work of the Church is growing and we must help it to grow, and therefore we must try bravely and generously to meet the added expense. The fact that the offerings made by the women and children of the diocese will count upon the apportionment next year, as they have not done hitherto, will help us somewhat to meet it. I would also suggest as one of the ways in which a parish can more successfully, perhaps, meet its apportionment, is by obtaining from the secretary of the Board of Missions some designated item of missionary work for which the Board has made itself responsible. This of course would count up on the apportionment of the parish; or the name of some particular missionary appointed by the Board, and then try to raise in whole or in part his pledged and promised stipend. This will also count upon the apportionment of the parish and make the attempt to secure it perhaps more appealing to the parishioners. At all events, while what we have done is creditable to the diocese, it should be regarded not as the limit of our capacity, but chiefly as a hopeful sign of what we can do when we try to extend throughout the world the Kingdom of Jesus Christ.

But perhaps the most notable event in the record of the year in the way of preparation for a more aggressive work is the formal opening, so far as it has been built, of our diocesan church, the Cathedral of St. John the Divine, which has already given promise of a great and useful work. Of the various ways in which it can make this promise good I have already spoken upon another occasion, and will mention here but one, having special reference to the missionary work of the diocese. Before doing this, however, let me briefly sketch the history of missionary work in the diocese:

As far back as 1796, a Committee was appointed by the Convention consisting of three clergymen and three laymen, to be called "A Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New York." In 1831 the missionary work in the state, which was then the diocese, was divided, and missionary work in the city of New York was committed to a society called the City Mission Society. In the following year, the committee for propagating the Gospel in the states, outside of the city, was combined with the Committee on Theological Education, which had been formed a few years previously. The name of the new society was the New York Protestant Episcopal Educational and Missionary Society. This was made the missionary board of the diocese for all purposes contemplated in the canon respecting missions. For a time it served the double purpose and worked well, but only for a time, and a few years later the society resigned its trust to the end that educational

and missionary interests be separated. Educational interests were committed back to the Society for Promoting Religion and Learning, and the missionary interests of the diocese outside of the city of New York were confided to a Missionary Committee of five clergymen and five laymen, with the Bishop *ex-officio* as president. It was further authorized that collections for the support of the missionary work of the diocese be taken in all the churches, and another article of the canon stated that the stipend of each missionary should be at the rate of \$125 per annum provided there be enough funds in the treasury for the purpose. Where the balance of the stipend was to come from, or whether there was to be any balance, the canon did not state. It only stated that unless the missionary did good service on the \$125 per annum, he would not be entitled to the privilege of re-appointment!

Then again, in the Journal of 1864 I find it stated that inasmuch as the Missionary Committee not being incorporated was liable to lose a legacy of \$200 and might thereafter experience other losses, it was ordered that the committee take the necessary steps to become incorporated; and this was accordingly done. Some time afterwards, I do not know just when, the convocation system was formed. It was a purely voluntary association about which I have not been able to find much information in the Journals of the Convention. But it continued in existence until 1886, when the present Archdeaconry system was authorized by the Convention, basing its divisions for the most part, I believe, upon the existing convocational lines. This has been ever since our working missionary system. In some respects it has worked well, but in others not well, and mainly for two reasons: First, because it resulted in a virtual division of the missionary work of the diocese, with all the disadvantages of diocesan division and none of the advantages. The several Archdeacons were very naturally interested chiefly in their own missionary districts and not so much in one another, and there was in consequence a lack of diocesan unity in the work. And second, because the Archdeacons themselves, while doing admirable service, for which I wish to express my grateful appreciation, have not been able (and from no fault of theirs) to give their whole time to the work. As rectors of parishes, or occupying other important positions, they have had other duties to perform which could not be neglected and which of necessity have interfered somewhat with their activities outside of their parochial cures. And here again I wish to express not only my own profound sense of indebtedness to them but that of the whole diocese.

And now having fetched this somewhat circuitous compass I come back to the Cathedral. It should be the centre of all this missionary work of the diocese, healing its divisions and giving unity to it. To this end I beg to suggest that the present canon be so amended that no Archdeacon while acting as such shall be rector or settled minister in charge of a parish or congregation. This would enable him to give his entire time and energy to the missionary work of his district, and is the exact language of the general canon with reference to Suffragan Bishops. In order that this arrangement may be carried out, I beg to suggest that it be recommended by resolution of the Convention to the Trustees of the Cathedral that they make provision for the support of the Archdeacons of the diocese by the payment of their stipends. In order that the Convention may feel that it has full warrant for taking such action, I beg to state in this connection that it is the declared purpose of the Trustees, as expressed in a resolution recently adopted by them, so to change the present Constitution and Statutes that a certain number of the Trustees shall be chosen each year by the Convention, thus bringing the Cathedral into close and vital touch with the diocese itself and making it an open corporation. This, in my judgment, is what it should be in order that the Cathedral may fulfil itself, even its very name, as the Cathedral Church of St. John the Divine in the city and diocese of New York. This, as I have said, is also the judgment of the Trustees, which they propose just as soon as possible to execute and enforce. This being the case, I trust the Convention will feel that it is well within its rights in calling upon the Trustees of the Cathedral to make provision for the payment of the stipends of the Archdeacons.

I am aware of course that if this is done it will put an extra tax upon the Cathedral funds, but I am confident that with the growing interest in the Cathedral they will prove fully equal to it; and I recommend it, not only as contributing to missionary efficiency, but also for the reason that it will tend to make the Cathedral what it should be, the vitalizing center of the missionary work of the diocese, by gathering that work about itself and giving unity to it. It would tend, in other words, to make the Cathedral not merely in theory and academically, but in reality and fact, the Cathedral Church of the diocese. If this is done, the canon should be still further amended so as to make three Archdeacons in the diocese instead of five; for with the Archdeacons themselves giving their whole time to the missionary work of the diocese three would be enough, and following these natural divisions: First, the Archdeaconry of New York, consisting of the three Boroughs of Richmond, Manhattan, and the Bronx. Second, the Archdeaconry of East Hudson, consisting of the upper counties on the east side of the river. Third, the Archdeaconry of West Hudson, consisting of the remaining counties on the west side of the river. In this connection I beg to suggest still another amendment of the canon.

For some time past I have had in mind the formation of a

Church Extension Society. By this I mean such an incorporated Society as could receive and hold and administer moneys and bequests, not merely for the maintenance of the existing missionary work of the diocese in the payment of missionary stipends, etc., but for the strengthening of that work in some cases and the enlargement of it in others. Such a Society, in my judgment, is very greatly needed, and in my last Convention address I spoke of and recommended it, and further reflection has confirmed me in the opinion then expressed. In considering the subject, however, I have hesitated about the starting and forming of another Society in the diocese. Where one will do as well as two, it will do better; and therefore I suggest that instead of creating another society, the present missionary canon be so enlarged in its scope that the present Board of Diocesan Missions shall also become the Church Extension Society, and that it be incorporated for that purpose as well as for the purpose which it serves at present.

All this I hope may be done at this Convention, or that the initial steps at least may be taken to this end. I have but little further to suggest before bringing to a close this already too long address. For the past two or three years the attempt has been made to standardize a minimum clerical salary in the diocese. This attempt has received the cordial support of the Convention, and a resolution was unanimously adopted calling upon the parishes of the diocese to make at a stated time their offerings for this purpose. And yet in spite of this the fund contributed for the purpose has not been enough to establish throughout the diocese such a minimum stipend. I therefore commend it again to your earnest consideration and attention. No clergyman of the diocese should be expected to live on less than this minimum salary. It is not right, it is not fair to him or creditable to the diocese. He cannot throw himself wholly into his work as he ought to do and as he wants to do, unless he be given something like a fair and adequate support; and it is important that he should receive it, not only for his sake but for the sake of the work.

And now I end as I began. In reviewing the past year in the Church at large and also in the diocese I find good reason for encouragement, not so much for what it shows in the way of work done as in the promise which it gives of a greater work to be done and of preparation for it. We are living in a day of large and enterprising venture, when great things are attempted and great things are done, and the Church of the living God to-day must make great ventures for God. It has a great work to do in the human life immediately about it, in and through its parishes and social service commissions, and also in the human life in other and distant lands. It is all one work, one missionary work, to which the Church should address itself with energy and hope, yes and with faith, never for a moment doubting that in spite of all the changes which are taking place to-day or may take place to-morrow, the future of this world belongs to Jesus Christ. Let us then, my brethren, in His Name and strength, go forward in the work of establishing here and everywhere, in the hearts and lives of men, the Kingdom of Jesus Christ!

THE SEA-CHILDREN.

Oh little children in the sea,
Say, do you ne'er grow old?
And does the north wind never blow
Upon you bleak and cold?

Oh little children in the sea,
Say, was it hard to die—
Or did the sea just rise and kiss
The bosom of the sky?

At eve I catch your childish song,
I see you dip and glide;
And down below I see your house,
A coral reef beside.

Oh little children in the sea,
You know not your refrain:
'Tis brushed across a sunken harp
That ne'er can live again!

And all the wan, mysterious night,
Oh children in the sea,
I vainly beg that you may come
A-sailing back to me:

A-sailing back, all young and sweet,
With arms hung wide and free;
To be my own, and nevermore
The children in the sea!

LILLA B. N. WESTON.

GOD GIVES every bird its food, but He does not throw in into its nest.—J. G. Holland.

HOUSE OF BISHOPS ENDORSES ARBITRATION.

AT the recent meeting of the House of Bishops, the following resolution was adopted, affirming the principle of arbitration of the pending treaties:

The Bishops of the Protestant Episcopal Church assembled in New York, October 27, 1911, express the hope that the principle of arbitration as advocated by the President of the United States will be approved and adopted by the United States Senate through the ratification treaties between the United States and Great Britain, France, and other powers.

REPORT OF THE COMMITTEE ON CHURCH LITERATURE IN THE DIOCESE OF WESTERN MICHIGAN.

THE failure of a large majority of Church people to show interest in the current news and living discussions of the Church press is not, in the judgment of your committee, wholly due to spiritual apathy, frivolous indifference, or intellectual dullness. All of these causes are no doubt operative. Some Church people are reluctantly and feebly religious; some are worldly; some are possibly mentally slow. Such are found in most parishes and in every social class, not excepting the rich and educated. But many devout, faithful, earnest, and efficient persons have never acquired the Church paper habit. The clergy are apt to criticise. They find it hard to understand why everybody is not interested in everything that so intensely interests them. The question presses how men and women can be good Christians in their own home and parish, and often generously responsive to appeals for the wider extension of the Kingdom of God, and yet know little about the actual progress of Christ's cause in the diocese, in the field of the national Church, and in the wide working of the Church Catholic. The explanation is that the Christian heart outreaches the Christian mind, and the Lord's work is accomplished, not so much by knowing as by believing, trusting, loving, and acting. Yet the need of thoughtful and well-informed Churchmanship is plain and insistent. Even the clergy require the stimulation to catholic-mindedness afforded by laymen whose view transcends the tiny parish and the feeble diocese. Like people, like priest. The position of a priest in a parish where no one reads a Church paper is pitiable; while a priest among intelligent readers of Church literature is constrained to the joy of using all his powers with buoyant and hopeful energy.

Few, it is thought, fail to read Church papers because of subjective deficiency. On the other hand, it is not because the papers are uninteresting that they are not read. Any novice in this particular school of habit will testify to the pleasure he increasingly experiences. The labor we learn to delight in, physics the pain of the initial effort. Church papers are as interesting as papers and magazines of any kind are to persons of any tastes or trades. Church papers are interesting from every point of view. The loyal Churchman must of necessity find his attention held and his sympathy stirred by the record of what his parish, his rector, his Bishop, or his diocese is undertaking and achieving. As he reads, his vision widens. No one, for example, could read unmoved the accounts of the recent consecration of the greatest church building on this continent—the Cathedral of St. John the Divine in New York. What Churchman would not desire to hear the great sermon of a great Bishop, preached on so imposing and memorable occasion? What man of intelligence is willing to remain in ignorance of the Layman's Forward Movement? These are simple illustrations of the sort of interest excited and gratified by the Church paper habit. Glance at *The Church Helper* of our own diocese, at *THE LIVING CHURCH*, *The Churchman*, or *The Spirit of Missions*. Whoever will take time to read one number of any one of these periodicals will be converted from the least remnant of skepticism in regard to the usefulness and the pleasure of habitual perusal.

Large numbers of non-readers are probably already sufficiently satisfied on these points—that the Church papers are full of interest and of helpfulness to them and the Church, and that it is both a duty and a pleasure to be in touch with the current activities of Christian life. Our people are doubtless prepared to welcome the broadening of their minds as well as their hearts, the kindling of their enthusiasm, the encouragement of their religious life, by the reading of Church literature. The obstacle is largely, if not entirely, in the cost.

Some practical method needs to be devised for getting the Church paper upon our tables as easily and inexpensively as the secular papers. Local and metropolitan newspapers are placed on our doorsteps for 25 to 55 cents a month, collected monthly. Easy installments minimize the burden for multitudes. The popular magazines can be bought periodically at news-stands for a small payment. Comparatively few subscribe, for example, for *The Saturday Evening Post*, but it is bought weekly by hundreds of thousands, and boys are incited to a profitable trade. Magazine subscriptions may, moreover, be obtained at less than the regular rates by means of clubs or combinations, remittances being made in small monthly installments. In view of such arrangements, profitable alike to publishers and readers, it seems reasonable to suggest that a considerable extension might be secured of the Church paper habit by a similar method. Groups of three or more families might be formed in every parish. Each family might subscribe individually for *The Church Helper*, the group taking jointly *The Spirit of Missions* and *THE LIVING CHURCH* or *The Churchman*, and making payments in weekly or monthly installments. Collections could be made personally or through an alms box at the door of the church, by a special treasurer. Thus *The Spirit of Missions* at \$1.00 a year, *THE LIVING CHURCH* at \$2.50, and *The Churchman* at \$3.50, together with a copy of *The Church Helper* at 50 cents for each family, allowing also 50 cents to the collector for expenses and 50 cents more to insure against lapses, could all be obtained by four families for about 80 cents a month, or by each family for 5 cents a week. These families could thus in turn enjoy four of the most important publications of the American Church; while by adding another family to the group, or by taking only one weekly, the cost would be made still less. Collections would have to be made on a strictly business basis and regular payments would be essential. A manager possessing a working measure of tact could in time give extension to the same habit of regularity in making the weekly or monthly deposits for the Church papers that prevails amongst honest and systematic subscribers to Church support. It is the way we pay our rent, and our gas, and electric lighting bills. Our missionary treasury is gradually becoming richer through the adoption of the same plan and the duplex envelopes.

It might also be suggested to the Church papers that it would possibly be to their advantage to adopt such a method as that of certain publishing houses, which send out coin cards for the safe and convenient remittance of monthly subscription payments. . . .

We therefore offer the following resolution:

Resolved, That a committee of four, consisting of two clergymen and two laymen, be appointed to formulate a plan, in cooperation with Church publishers, by which the Church papers and other literature may be obtained by Church people at lowest cost and on easy payments, and to put the plan into early operation, reporting their success to the next convention.

Resolved, That the necessary expenses of this committee be paid by the treasurer of the diocese.

SOME COMMON ERRORS.

THE FOURTEEN mistakes of life, as Judge Rentoul recently told the Bartholmew Club of London, are:

To expect to set up our own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold the dispositions of everybody alike.

Not to yield in unimportant trifles.

To look for perfection in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate if we can all that needs alleviation.

Not to make allowance for the weaknesses of others.

To consider anything impossible simply because we ourselves happen to be unable to perform it.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man.—*The Interior*.

IF THERE BE nothing celestial without us, it is only because all is earthly within; if no divine colors upon our lot, it is because the holy light is faded on the soul; if our Father seems distant, it is because we have taken our portion of goods and traveled into a far country.—*Martineau*.

Department of Social Service

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ASKING THE COURT TO REPEAL THE WILL OF THE PEOPLE.

SOME of the most effective social and civic statements of the day are to be found in the briefs of the attorneys who are arguing the constitutionality of progressive legislation. To illustrate: in what has come to be known as the "Oregon Case," involving the initiative and referendum, the attorneys for the State of Oregon point out that the application made to the Supreme court is extraordinary to the last degree. A private corporation, deeming itself aggrieved, asks the Court to overturn the legislative systems of eight states of the Union; to declare that the states, while apparently equal members of the Union with the other states, have in fact excluded themselves and are living under systems of laws antagonistic in spirit to those which should prevail in the American states.

In the words of the brief this private corporation asks a decision, the effect of which would be to nullify perhaps two score of important laws acquiesced in by millions of people; asks that the Court set a precedent which will justify the disregard of a number of constitutional amendments which have received the sanction of thousands of our voters; and that the Supreme Court of the United States shall travel far beyond the judicial limits set to it by the Constitution, by our traditions of government, by the practice of more than 120 years, and assume to pass adversely to the expressed views of the Executive and Congress, given upon purely political questions; and that the people may not act directly upon any law, even though their power so to act be reserved by their Constitution.

"It has called upon the Court to defeat the natural and peaceful evolution of republican institutions, and to inaugurate a reactionary revolution. Instead of permitting the forward movement of the people, under our Constitution, allowing freedom to grow with the growth of public intelligence, it would make of their constitution something greater than the people creating them bands stronger than iron, preventing national progress.

"It asks that, although two coördinate branches of the government, and although two successive presidents, have recognized the Initiative and Referendum as appropriate under a republican form of government, nevertheless, this Court shall declare the contrary, and say in effect that in its opinion not only Oregon but seven other states of the Union are not such members of the American commonwealth of states, as are contemplated by the Constitution; that their senators and representatives are wrongfully seated at the capitol; that when a president certifies to the official character of the officers of Oregon and seven other states of the Union, the utmost he is doing is to recognize them as *de facto* and not *de jure* officers."

THE WORK OF THE NATIONAL MUNICIPAL LEAGUE.

WITH AN ACTIVE membership approaching 2,500, including men in the public service, experts and leading publicists of the country, and with an affiliated membership of 185,000, being composed of members of associations belonging to it, the National Municipal League is a potent factor in the American movement for government efficiency. The League's interests are diversified, including every question which confronts those interested in the municipal problem. Its methods are educational, on the theory that an enlightened citizenship will readily find the means to the end it seeks.

Speaking of the work of the League, in its devotion to the municipal problem, Horace E. Deming, formerly chairman of the Executive Committee, says:

"The National Municipal League is unique among associations for municipal betterment in this country. It is not the local association of any city; it is not even a state association or a league of the municipalities of a state. From the beginning, therefore, it has studied the municipal problem not in one city only, or in one state, but in many cities and in many states. The city problem is a whole with many parts. The National Municipal League has appreciated this. It has tried to see the whole of the problem and not merely one or several parts of it. It has tried to see the relation of the whole to the parts, and of the parts to the whole, and to one another."

WOMAN SUFFRAGE IN CALIFORNIA.

IN CONNECTION with the submission of the women's suffrage movement to the voters of California, a suggestion was made that the proposition should first have been submitted to a referendum of the women of the state. In this connection a correspondent writes, "A successful referendum to the women first would have promoted more harmonious adjustment of future differences for ages to come . . . The result appears to be the verdict of a majority of the men (we might have said "a minority of men") against a majority of the women. The minority of the women who claim it as a right do so on the ground that their sex has been unjustly discriminated against, whereas the actual statistical facts show that it is just the other way." Nevertheless, this correspondent does not believe that woman's suffrage is a backward step.

AT A PRELIMINARY CONFERENCE held in Boston, consisting of representatives of the various communions, definitely organized in the interest of social service, a committee was appointed to arrange a larger conference for the purpose of co-ordinating and bringing into co-operation the developing work of the various religious bodies for social uplift. This conference will be held in Chicago, November 8th and 9th, to be attended by two representatives from each body. The program will include general reports and survey as to the state of present organization and the plans under way, preparatory to considering the work of interdenominational co-operation. The conference will last for two full days. No addresses will be given, the meetings being entirely for the purpose of action in carrying out the plans of the Federal Council in this important line of work.

WE HAVE FREQUENTLY called attention to the apparently unnecessary multiplication of national agencies. The Negroes have set a valuable precedent in the other direction: Three organizations, The National League for the Protection of Colored Women, The Committee on Urban Conditions Among Negroes, and the Committee for Improving the Industrial Conditions of Negroes in New York, have consolidated and formed The National League on Urban Conditions among Negroes. The Chairman of this League is Prof. E. A. R. Seligman, of Columbia, and the Secretary is Edward E. Pratt. Among the Church people on the Executive Committee are the Rev. Samuel H. Bishop, of New York, Mrs. E. Wowman Leaf, of St. Mary's Church, Philadelphia, and Mrs. Haley Fiske, of St. Mary the Virgin, New York.

EVERY Southern Methodist church in the St. Louis District is to have a vice-chairman to devote her time to social service as the result of plans outlined before the "How and Why Club," an organization of women of Southern Methodist churches. The subject for study for the next three months will be the child at home and at school, and the delinquent. Social service has just been established as a department of the Woman's Missionary Council, the national society of Methodist women, and a vice-president has been appointed as overseer in that body.

THE FEDERATED COUNCIL of the Churches of Christ in America has a Commission on The Church and Social Service, of which the Rev. Charles S. McFarland is Secretary. The Episcopal Church is represented on this Commission by the following members: The Rev. John P. Peters, D.D., St. Michael's, New York; John M. Glenn, of the Russell Sage Foundation; the Rev. J. Howard Melish, Holy Trinity Church, Brooklyn, and Jacob A. Riis. Messrs. Glenn, Melish, and Riis are also members of the Church's Commission on Social Service.

THE NOVEMBER issue of the *Gospel of the Kingdom* deals with the subject of unsanitary occupations and conditions. Those who desire further information on this subject will find it very much to their advantage to get in touch with Dr. John B. Andrews, Secretary of the American Association for Labor Legislation, which is dealing at length and in a scientific way with this question. Dr. Andrews' address is Metropolitan Tower, New York City.

THE REV. WILSON R. STEARLY, rector of the Church of the Holy Apostles, Philadelphia, has been made chairman of the Social Service Committee of the Men and Religion Forward Movement in Philadelphia.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

LETTER FROM DR. MCKIM.*

To the Editor of *The Living Church*:

LOOKING over the file of *THE LIVING CHURCH* since my return I find in your editorial of July 22nd the following:

"How misleading for Dr. McKim repeatedly to cite *THE LIVING CHURCH* without intimating that the views which he places in quotation marks citing *THE LIVING CHURCH* as their author, are often those of a correspondent who has been accorded the hospitality of its columns"; and you add, "of course he never meant to convey a wrong impression; but of course he conveys it all the same."

Now if this statement of yours is accurate, I have committed a serious offense and owe an apology to you and your readers. But after carefully examining everything that I have ever published on the subject referred to, I desire to say that there is no ground whatever for the above statement. With your permission I will prove what I say.

The reference to *THE LIVING CHURCH* on page 4 of my sermon is found in an editorial of October 15, 1910, on page 808. In my tract, "The Attitude of Prayer Book Churchmen," I state that the editor of *THE LIVING CHURCH* had declared that the proposal brought forward in Cincinnati concerning the proposed change in the name of the Church would, if adopted, secure the END the Catholic party had been laboring so many years to attain. That statement is found substantially in the editorial just quoted. On page 12 I again quote the editorial of October 15. On the same page I say: "We were told at the time of the Convention that if that proposal were rejected, the demand for the American Catholic name could and would be enforced as a penalty for our Bourbonism"; but I did not say that this was the utterance of *THE LIVING CHURCH*. It was from the Special Correspondent of the paper, and was signed L. C.⁸ Again on page 13, I refer to *THE LIVING CHURCH* as quoting with approval a passage from the *Church Times*. Does the Editor deny that he quoted the passage and quoted it with approval? On page 12 of the same tract, I refer to an utterance of a *favoured weekly correspondent* of *THE LIVING CHURCH*, where he couples Protestants with "infidels and Romish recusants." Is that a misrepresentation of the Editor? I have not said that he said it, or even approved it. On page 17 I say, "The protest of Speyer has been described by a clergyman, who should be an educated man, as simply a political conspiracy," and I refer to *THE LIVING CHURCH*, January 1, 1911, where the clergyman's letter appears. Is that a misrepresentation of the Editor? On page 20, I refer to the recent utterance of one of the zealous advocates of this change who said, "To dissociate ourselves in the popular mind from those who profess and call themselves Protestants nowadays, is the reason why we want the change of name (*THE LIVING CHURCH*, December 24, 1910)."⁹ Is there any misrepresentation of the Editor there? I have not put those words into the Editor's mouth. On page 24 of the same tract I make three quotations from the editorials of *THE LIVING CHURCH*, giving in each case the date. Do these quotations misrepresent the Editor? On page 26 of the same tract, I again quote the editorial of October 15, 1910. On page 27, I say that "*THE LIVING CHURCH* champions the following doctrines and practices, Sacramental Confession, that is the Sacrament of Penance, the Objective Presence of the Body and Blood of Christ in the Elements on the Altar, the Sacrifice of the Mass, Eucharistic Adoration, Reservation, Seven Sacraments. And I refer to an editorial of *THE LIVING CHURCH*, February 11, 1911, page 486. Of course the Editor will not question the accuracy of this quotation. On page 28, I say that *THE LIVING CHURCH* tells us, his party "cannot suffer the sixteenth century to dominate the twentieth century." . . . "cannot be shackled to the skeleton of the sixteenth century." Am I mistaken in believing that this utterance appeared in an editorial of *THE LIVING CHURCH*?*

Now these are all the citations that I have made from *THE LIVING CHURCH* in the three publications to which your editorial could refer, and I submit that so far from repeatedly citing the language of one of your correspondents and attributing it to the Editor of your paper, I have not done so in a single instance, but whenever I have quoted what your correspondents have said, I have made it plain that I was quoting them and not quoting you. Hence the apology in the case is not due to you from me.

In your criticism of my pamphlets, you find it remarkable that I should sometimes call the Protestant Episcopal Church, the "Episcopal Church" and sometimes speak of it as "the Church." You say, "Why does Dr. McKim in his pamphlets, continually refuse to use that name for which he continues to bleed and die?"

Is it really strange, Mr. Editor, that one should use the popular

designation of the Church in writing to members of our own communion? If citizens of Virginia or of Michigan, for example, addressing their fellow-citizens of the same state, speak of "the State" when they mean the State of Virginia or the State of Michigan without implying that there is no other state of the Union; and if members of the United States Senate constantly speak of "the Senate" without implying that there is no other senate in the civilized world; and if the students of a given university speak among themselves of the "the University" without meaning to imply that there is no other university in the land; why should not a writer of the Protestant Episcopal Church, addressing his fellow Churchmen, refer to "the Church" without implying that there is no other Church in the country? Such criticism, I confess, seems to me mere trifling. But when you say that my exposition of the etymological meaning of the word "Protestant" on pages 16 to 18 is totally opposed to the connotation of the term as used in this Church's title, then I take issue with you, and reply that the Episcopal Church is a Protestant Church in just that positive sense which I have expounded on the pages to which you refer. This Church is rightly called Protestant because she bears witness to the Catholic doctrines received from the primitive Church which had been corrupted or set aside at the time of the Reformation.

In the same editorial (July 22nd) you say: "We let all this, with the epithets, and partisanship and sense of panic pass by." Will you be kind enough to point out what epithets I have used, which you so generously and graciously pass by? I am unable to find any in my pamphlets, with the exception of the word "reactionary," to which you take particular exception. But why should it be offensive to speak of the Catholic party as reactionary? Is it not true? Have not its leaders again and again avowed that they desire to reproduce in the Church of the twentieth century the ritual, the vestments, and the doctrines that existed in the Church of England before the Reformation? Does not then the adjective "reactionary" accurately describe the attitude of the party, and is there anything offensive in so applying it? You say that the Catholic party "at least are not 'no-actionaries'!" And you go on to ask, "Shall we forever refuse to advance? There is a world to conquer for Christ, and a Christendom to be led away from the hatreds and divisions of the past." Now, Mr. Editor, do you really mean to have us understand that the parishes which are arrayed under the banner of the so-called Catholic party, are pre-eminently distinguished for their progressive work in our great cities, and for their missionary zeal? Is it from them that our missionary board receives its largest and most generous contributions? Have the dioceses which are under control of the Catholic party been characterized through the last fifty years by their missionary zeal? Have the seminaries which follow the same party flag been distinguished above other seminaries by the number of men they send to the missionary field?

On the other hand, do you mean to have your readers understand that the parishes and the dioceses which occupy a definitely Protestant position have been "no-actionaries" in the life of the Church during the last generation? Is it not, on the contrary, undeniably true, that in our great cities the parishes that have been most conspicuous for their efforts to enlighten the slums and uplift the masses have been for the most part conservative in ritual and in doctrine? And as for efforts to conquer the world for Christ, what parishes in this Church have done more than the great conservative parishes in our large cities? And, to go outside of our own Communion, do you mean to affirm that the great Protestant Churches around us are lagging behind in the great work of conquering the world for Christ? Why, Mr. Editor, have you forgotten the revelation made at the Edinburgh Conference, and commented on by Bishop Gore, of the smallness of the work of the Anglican Communion for the conversion of the world, compared with the work done by these Protestant Churches of which you so frequently speak disparagingly? You can hardly be ignorant of the fact that their liberality and missionary zeal put us to the blush. For example: One branch of the great Presbyterian Communion in the United States contributes in a given year to missions twice as much as the Protestant Episcopal Church.

By all means let us turn away from the hatreds and divisions of the past. By all means let us cultivate Christian charity among ourselves and with the great Christian communions around us! But will it conduce to this result to adopt the tone and the language which conspicuous members of the Catholic party are in the habit of using in speaking of their Protestant brethren? You say, that Catholic Churchmen have tried very hard to be sympathetic with Churchmen of ultra-Protestant sympathies, and your criticism of my pamphlet implies that I write in a narrow and partisan spirit, and indulge in offensive epithets towards the Catholic party. I can only say that the perusal of *THE LIVING CHURCH* for some years past has not impressed me with this sympathetic and charitable spirit, which you say characterizes "Catholic" Churchmen. Your favored correspondent, author of the "Blue Monday Musings," classes Protestants with infidels. * You yourself in an editorial of December 31, 1910, describe us as "a party absolutely unaffected by the desire for unity. . . . not even able to act with generosity towards those who had set such high ideals before the Convention,—a party of irreconcilable partisanship." In another editorial you say that "by 1913 the

Protestant party in the Episcopal Church will be "a negligible remnant of the nineteenth century prejudice." Your correspondent at the General Convention (was it not the Editor himself?), writing in the *Church Times* in the issue of October 15th, describes the Protestant party as a group of "irreconcilables, most of them of adoration of the Bourbons." Another correspondent and perhaps the most conspicuous leader of the Catholic party, I refer to the Bishop of Fond du Lac, writing in your issue of August 26th last, upon the practice of celebrating Holy Communion in the evening, says that it "was a partisan move for the purpose of counteracting the practice of coming to the Communion early, and so fasting"; and goes on to say that the reason given for this evening communion was "seemingly insincere and a manufactured subterfuge to cover up a partisan movement." May I ask, Mr. Editor, is this an example of the charity and fraternal feeling of Catholic Churchmen towards their Protestant brethren? Now aside from the inaccuracy of this statement, which has been shown by one of your correspondents in the West Indies, and aside from this condemnation of a custom which existed for centuries in the early Church of celebrating Communion in the evening, it would be difficult, in the range of controversial literature, to find a harsher and more uncharitable statement than this to which the Bishop of Fond du Lac has committed himself. Father Kane, Sub-Dean of Maynooth College, says: "Martene shows that for the first three centuries, and even much later, it was still in many places celebrated after supper." Father Puller writes: "The early Church in no sort of way objected to evening celebrations *per se*. She celebrated continually in the afternoon or evening. She had an evening celebration every day in Lent."

And yet in the same letter, the Bishop tells us that "the restoration of good feeling among the different schools is the most important need for union." The good Bishop's idea of the way to bring about good feeling is truly unique!

On the whole, Mr. Editor, the prophecy of the Committee on the Prayer Book (see *Journal*, page 293) is being only too accurately fulfilled by the course of discussion since the General Convention. They said, referring to the resolutions of Mr. Pepper, "The eirenic import of the proposed joint resolutions is clearly evident. When, however, we consider the merits of the proposal itself, we discover so wide a divergence of view within the Committee as to make it apparent that what may have been offered as an eirenicon is certain to prove a cause of discord." RANDOLPH H. MCKIM.

[NOTES BY THE EDITOR OF THE LIVING CHURCH.]

*The editor of THE LIVING CHURCH very gladly prints Dr. McKim's letter and earnestly wishes that it might be possible for him to leave it without comment. So far as Dr. McKim's opinions and criticisms are concerned we make no reply, being glad to accord to him the last word. But the question of what THE LIVING CHURCH or its editor have said or have not said is one of fact, susceptible of proof; and we should be false to ourselves if we failed to correct Dr. McKim in such questions of fact where he is simply mistaken. We have ventured, therefore, to interpolate numbered references to foot notes after several of his citations of THE LIVING CHURCH in this letter, in order that we may point out these errors specifically. We need hardly say that we charge him with no intentional misrepresentation; but if through careless writing on our own part, or through any error in quotation on his part, we are made, in his printed pamphlet, to say that which in fact we have not said, we believe that Dr. McKim will be as anxious as we are that correction should be given.

These foot notes are the following:

¹The Editor begs leave to say that he feels that where his distinguished correspondent desired to cite his (the editor's) view, it would have been proper to quote his language exactly and not "substantially." The editor disclaims any responsibility for alleged quotations that are made "substantially" and not in his own words, such as this one.

²We find no direct quotation from THE LIVING CHURCH on page 12 of Dr. McKim's pamphlet, *The Attitude of Prayer Book Churchmen*, etc. There is again a paraphrase, for which, of course, the editor accepts no responsibility.

³The editor accepts responsibility for the special correspondence from Cincinnati that was signed L. C. Here again, however, Dr. McKim has paraphrased rather than quoted the language printed, and of course the editor accepts no responsibility for the paraphrase.

⁴This is not very material, but no "approval" of the quotation from the *Church Times* appears in connection with the reprint, which, according to a practice of long standing in THE LIVING CHURCH, was headed "As Others See Us."

⁵It would seem to us that to cite "one of the zealous advocates of this change" and accredit "LIVING CHURCH, December 24, 1910" as the authority for the passage, which is printed in quotation marks, would generally be understood as implying that the quotation had been printed as the words of the editor. It is found in a letter signed by the Rev. Edwin D. Weed and printed in the department of Correspondence.

⁶Of the three quotations from THE LIVING CHURCH on page 24,

each of which appears in quotation marks and therefore not to be esteemed a paraphrase, the first is seriously misquoted by Dr. McKim—no doubt inadvertently. He quotes "the organ of the Reactionary party in the Church" as treating the Round Table series of propositions as "an attempt to find common ground on questions long at issue, by means of a reasonable compromise of varying views," citing THE LIVING CHURCH of December 31, as his authority. He then proceeds for nearly a page to discuss the question of whether, in fact, those propositions did constitute a "compromise," and concludes that "what was offered us was a compromise in appearance only. But reference to the passage cited shows that the word used therein was not "compromise" but "comprehension." We regret that even by inadvertence our distinguished correspondent should have substituted one word for another in what purports to be direct quotation from an editorial of our own.

⁷The only citation in quotation marks on this page is the three words "substantially the end." These are accurately quoted from the editorial cited. The remainder of the paragraph in which the quotation appears might perhaps be construed rather as a criticism than as a paraphrase of what has appeared in THE LIVING CHURCH, which is again denominated "the organ of the Reactionary party." If the former, our correspondent is of course entitled to make any criticism that appears to him proper; if the latter, we must again disclaim any responsibility for it.

⁸Here are two citations in quotation marks, and our correspondent asks whether he is "mistaken in believing that this utterance appeared in an editorial of THE LIVING CHURCH." As there is no indication of a date we have no way of answering his question, and we feel that it is his duty to prove his quotations rather than to make the allegation and then inquire whether it is accurate. But in order that we may not seem to be evasive, we shall assist our correspondent by saying that if the subject of that sentence should be changed from "his party" to "the Church," we should be willing to affirm it. As it stands, we do not admit its accuracy as a quotation or even a paraphrase from THE LIVING CHURCH.

⁹In order that we may not seem to do any injustice to our distinguished correspondent we have, in this paragraph, followed his "copy" in the use of quotation marks, although it is obviously inaccurate. We regret that here again he has failed to cite the authority for his quotation and we must decline to admit its accuracy until some reference is given whereby we may verify it. We feel that we must add that the expression sounds very unlike the accustomed style of the editor of THE LIVING CHURCH, and we have no recollection of ever harboring the belief attributed to us in that sentence, at any time in the past.

¹⁰The editor has already accepted responsibility for the Cincinnati correspondence that was signed L. C. This citation, however, again is inaccurate. The words in quotation marks when printed in THE LIVING CHURCH were introduced by the words, "There is reported to be" a group, etc. The correspondence, which was not dignified by editorial position, was intended to illustrate the atmosphere of the Convention. The paragraph cited was, as its context shows, written early in the session, before the Round Table measures had been reported from the committee, and when no one knew what recommendation would be made. The gossip of the day—and no individual opinion of the editor,—was involved in the sentence, "There is reported to be a group," etc. If Dr. McKim had quoted the whole sentence it would not have been liable to misconception.

¹¹This is even more misleading. The word "Bourbonism" is found in the presentation of a view of the Convention which was clearly shown not to be the view of the editor. Having stated his own view, in which he had alluded to "some splendid men on the Protestant side" and their attitude, the notes (signed L. C.) continued: "I suspect a good many on the Catholic side secretly hope that the Protestant party will reject their overtures" (i.e., the peace measures of the Round Table conferees), "for that will mean the failure of attempts to come together and a general demand, which very likely can be enforced, for the American Catholic name next time. And if Protestants object, it will be retorted that they brought it upon themselves by their bourbonism." That the editor of THE LIVING CHURCH was not one of those "on the Catholic side" who took that view was perfectly well recognized by all who were familiar with what was transpiring in the early days of the Convention, and is shown by the context in these notes.

We have taken this way of correcting Dr. McKim's several references to THE LIVING CHURCH because we are unwilling to let such references to us as are misleading stand uncorrected. It will be observed, however, that we content ourselves with the correction of inaccuracies in our correspondent's references to ourselves, and in no instance have we discussed any opinion of his own. We are entirely willing that he should thus have the last word, subject to these corrections in matters, not of opinion, but of fact. And as we believe the subject has reached the stage in which further discussion would be unprofitable to the Church, we shall admit to our correspondence columns no discussion of this letter unless Dr. McKim should himself wish to reply as to questions of fact, or unless the Bishop of Fond du Lac, to whom he has referred in this letter, shall desire to respond.—EDITOR L. C.]

THE MEN AND RELIGION MOVEMENT.

To the Editor of The Living Church:

HAVE you space for a few comments upon the Men and Religion Forward Movement?

It will be too bad if many of our parishes lose the opportunity afforded them by the present atmosphere which this movement is creating, and fail to make some special effort to increase the sense of manly responsibility for Christian service in their own communities. There is danger that through preconceived ideas as to what this movement might be or through prejudice against "too many movements" in general, some of our clergy will fail to see what a sensible and helpful plan has been carefully worked out to assist them in their local parish endeavors.

He who thinks that this campaign is simply another "revival" of the usual kind is greatly mistaken. It is above all an educational campaign which is based upon the idea that more concentration upon educating boys and men will result in their revival. The mass meeting part is supposed to be the publicity work, if one may put it in that way, drawing attention to the fact that in thousands of local churches, men are now quietly and persistently beginning to undertake more personal work for Christ.

What personal work?

That in which any local parish seems to be now lacking. In most parishes the boys' work is weak, Bible reading is infrequent, social service is scarce, personal evangelism (or individual work of one layman to interest another in Christianity) is considered unnatural, missionary interest is considered an extra virtue instead of being considered the Church's greatest reason for living.

So whether or not any minister is able to unite with the general movement, no matter how far from the central work he may be, geographically or temperamentally, still he is able and should be eager to take advantage of this general agitation by persuading one or two of five men in his parish to concentrate upon these things or upon any two or three of these things that seem to need attention.

Such laymen can do things the minister can never accomplish, and even if they do not bring about great wonders, they will save their own souls by giving them a little exercise. Also, if they want to do so, they can learn from the experts who have been giving years to these subjects what is the best way to attack each local problem. If each church would set five intelligent men to stop the leaks in the Sunday school, that alone would be a result worth while.

We clergy and the Church at large will be greatly strengthened by putting definite responsibilities upon the laymen. And more and more of the laymen will accept and carry them when they learn that we honestly want them to do so and are not just asking them to work for us.

The Men and Religion Movement simply urges us to concentrate upon the man side of religion for awhile, and to ask the general committee's help if we need it, and to try to make the Church what it once was, a man's work as far as the hard, aggressive activity is concerned, instead of a woman's Church with a man's auxiliary.

Of course it is only a movement (or a tonic) for those who feel the need of it. One rector recently told a score of fellow clergymen that he sees no lack of men in the Church and sees no need for this movement. Very well. The Son of Man came not call the righteous but sinners to repentance, and this campaign is only for us lesser men who are not satisfied that our parishes, with all their good works, are doing what they might do if more men would emphasize the five-fold message of this campaign.

It has been suggested that the men who are old enough to have seen all the movements of past years rise and die out can only say, "Not any of these things move me." They are apt to ridicule this campaign as another form of youthful exuberance. This is a sad thought. But it is not apt to win many followers for the man buried in Coops Burying Ground whose epitaph says he was an "enemy of enthusiasm." For one ounce of enthusiasm is worth a hundred wet blankets in any market.

One can almost hear Methuselah saying, "I have lived 936 years more or less. I have seen movements come and go, and I say with the Confucian priests, 'this too will pass away.' Let Enoch walk with God if he will, but what's the use? He will only live a little while compared with me."

One can imagine men saying "What is John the Baptist making all this stir about? He is sure to have his head come off sooner or later." And yet while he did live he moved and he did make straight the way of the Lord. One can easily hear learned doctors questioning the use of the Master's revolutionary teachings.

One can hear men in the time of the Reformation denouncing "movements" and one can picture someone sitting behind a haystack laughing at these "kids" who expect the Student Volunteer Movement to do any good.

What is the use of living and moving anyhow? The summer will end and the harvest will come and lots and lots of people will not yet be saved.

There is an element of truth in this attitude toward the great Men and Religion movement, but it is so very elementary that we urge our brothers who are still warm not to let it deter them from

finding and utilizing the good in every movement that arises. This particular movement probably will not bring about the millenium and in 150 years most of the people interested in it will be dead. It does not pretend to be a cure-all. But it does possess the virtue of action and it does say very earnestly to all mankind that there is a cure-all, a Panacea for every human ill and a Strength for every weakness.

Let us drive that message home. And if at the end of a year of personal work one of the least of these shall have been aroused to connect his man-power up with the God-power, there will a movement among the angels of God in response to the efforts which have turned this one sinner to repentance.

GEORGE DANIEL HADLEY.

St. John's Rectory, Jersey City Heights, October 31, 1911.

CHURCH SOCIALIST LEAGUE.

To the Editor of The Living Church:

THERE was organized some years ago in England a society known as the Church Socialist League, composed of Socialist members of that Church both clerical and lay. Its activities are aimed to help satisfy two needs: first, the need to socialize the Church, and second, the need to evangelize Socialism and its varied movements. It also aims to reconcile non-Church Socialists, on the one hand, and non-Socialist Churchmen, on the other, with the programme of Socialism-Christianity, or, to put it the other way about, of Christianity-Socialism. Its work is largely educational, although emphasis is laid upon intercession and the sacraments, with their essentially social implications.

It is the desire of the Church Socialist League to organize a branch in this country, and eventually branches, among the clerical and lay members of the Episcopal Church. It is hoped that every Socialist, clerical or lay, in our Church, will affiliate himself or herself with this organization, so that it may come to count for something in the Church. There are no dues, though an annual contribution (of any size the member desires) is expected.

The undersigned is a member of this League, and has been asked to act for the organizing secretary as his representative for the time being in America. He will be glad to send literature, either about the League or Socialism in general, to any who may desire it.

BERNARD IDDINGS BELL.

500 S. Kenilworth avenue, Oak Park, Ill.

ACTORS' CHURCH ALLIANCE.

To the Editor of The Living Church:

THE Actor's Church Alliance of America was established some twelve years ago with the desire to bring the Church and the Stage into closer relations and better understanding of each other. We have a large number of chaplains of various denominations all over the United States and Canada, who are ready and willing to render any service to members of the theatrical profession within their reach. We send our placards to be placed in the theatres, giving the names of the churches and the hours of services in that immediate vicinity. The secretary is trying to get this list of chaplains into shape so that a new copy can be printed and at the service of any member of the A. C. A.

If any priest, reading this letter, be he a chaplain or not, will kindly send his name and correct address to headquarters, it would be much appreciated; if a chaplain, and we have a number of Church clergy who are, he will be assisting us very much; if not a chaplain, send in name and address and become one. Any priest in good standing in the Church is eligible, and will receive a warm welcome and any further particulars by applying to headquarters, 550 Seventh avenue, New York City.

New York, October 26th. Yours truly,

MAY KIDDER-PIERCE, Secretary.

INVESTIGATION OF SCHOOL HISTORIES.

To the Editor of The Living Church:

WILL you kindly give publicity to the following request in your columns? At the last annual convention of the diocese of Central New York, the following resolution was adopted:

"WHEREAS, A certain widespread misrepresentation of the historic continuity and orders of our Church exists; and

"WHEREAS, Fruitful sources of this misrepresentation are the text books and class room instruction of many of our public schools; therefore,

"Resolved, That a committee of three shall be appointed by the Bishop to make such friendly representations to authors, publishers, and teachers of history in the public schools as will secure to our youth the enjoyment of religious freedom in respect to the standards and history of their Church."

The members of the committee are: The Rev. Wilson E. Tanner, New Berlin, N. Y., chairman; the Rev. Karl Schwartz, Ph.D., Syracuse, N. Y.; and the Rev. Theodore Haydn, Oxford, N. Y.

At a meeting of this committee the secretary was instructed to communicate with similar committees in other dioceses with the view of securing united action throughout the American Church.

It is accordingly requested that secretaries of similar committees

will kindly make known to him their names and addresses.
 Faithfully, (REV.) THEODORE HAYDN.
 St. Paul's Rectory, Oxford, N. Y., November 2, 1911.

REVISION OF THE HYMNAL.

To the Editor of The Living Church:

MAY I criticize some of your proposed excisions from the Hymnal? I shall not mention any of several personal favorites I find in the list.

I feel sure that one, in particular, "would be missed by the choirs of smaller churches" very much. This is 174, which in many places is, I fear, the sole reliance, practically, for "Saints' Day Propers." It is in my home parish, which would not be considered "one of the smaller churches." It is highly unfortunate, I think, that more of the saints' day hymns are not set to familiar tunes in our modern Hymnals.

Then, 380 is our only adequate translation of *Veni, Creator Spiritus*. 320 and 416 should be, if they are not, considered "classics of hymnology"; perhaps better translations might be found. So also with 41, which, while of unknown origin, is supposed to be ancient.

That "The Story of the Cross" (106) would be missed by few is, I fear, all too true; yet I am sure no one who has heard it sung regularly after Evensong during Lent, or through Holy Week, would wish to see it dropped, or even relegated to an appendix.

And, finally, haven't you pruned the Ascension list rather heavily? Five out of seven of those printed in course, or eight of sixteen including "also the following," leaves but a small selection for a first-rank festival.

JAMES R. SHARP.

Nashville, Tenn., November 4, 1911.

To the Editor of The Living Church:

IT is usually with pleasure that we read the well-written editorials of THE LIVING CHURCH. Logical and accurate, with well-formed conclusions and occasionally a quaint vein of humor, they make enjoyable reading. The latest editorial on the "Revision of the Hymnal" in the issue of November 4th has occasioned considerable surprise.

Many of us may sympathize with the effort to revise and reduce the size of the Hymnal, but a proposed reduction of 298 hymns, as THE LIVING CHURCH suggests, is somewhat startling. Different churches use different hymns and what may be the Milwaukee use may not be the New York nor the San Francisco use. It is of course interesting to know the hymns that the editor of THE LIVING CHURCH considers unworthy of retention, but it would be even more interesting to find the reason for the recent editorial and the authority granted for any omissions. Surely it is a waste of time and space to discuss questions that are of mere academic interest and quite irrelevant to the work of the Commission on the Revision of the Hymnal.

The title of the new commission indicates its powers, "Commission on the Enlargement and Improvement of the Hymnal."

No doubt the Editor of THE LIVING CHURCH considers a diminished Hymnal an improvement and many may agree with him, but certainly according to the Journal of General Convention no authority was granted for any downward revision, but rather, like the Payne-Aldrich tariff, the result will be an upward tendency.

On page 333 of the Journal of General Convention we find the report of the Special Committee, which was later adopted (see page 362): "It is not intended that any of the present hymns should be dropped, the effort being directed solely towards the enlargement and enrichment of the present Hymnal." "In practical experience it has been found that many additional hymns are needed for certain festivals and special seasons of the year."

Apparently the only authority granted was for the enlargement and enrichment of the Hymnal, and therefore any discussion of the hymns any of us may desire to omit is superfluous or at best a work of supererogation.

ARTHUR H. WÜRTELE.

Trinity Pro-Cathedral, Duluth, Minn.

November 4, 1911.

HOME AND HEAVEN.

HOME is the best interpreter of heaven. Home is not a place or a state, but a fellowship. It is not the walls of a house that make a home, for many who are housed well enough are yet homeless, having none of the joys of mutual kindness and help which bind men and women in the life of the home. Nor is home an internal condition of feeling, but a fellowship which takes us out of ourselves and our feelings, and makes us feel with and for others. So heaven is the perfect fellowship of those who have learned to forget self in the joys of others. And as home finds its center in the one who most perfectly exemplifies the love which is its life—generally in the home-making mother—so heaven finds its center in Him whose life was the perfect exemplification of the spirit of sacrifice.—*The Canadian Christian*.

NOTHING IS ETERNAL but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong, but it perishes. That which ends in self is mortal; that alone which goes out of self into God lasts forever.—*F. W. Robertson*.

Literary

THE NEW COMMENTARY ON HEBREWS.

The Epistle to the Hebrews. With Introduction and Notes by E. C. Wickham, D.D., Dean of Lincoln, Hon. Fellow of New College, Oxford. New York: Edwin S. Gorham.

This is a volume in the series of Westminster Commentaries, edited by Dr. Walter Lock. It deserves to stand in the same category with R. B. Rackham's admirable volume on *Acts*, in the same series, as a really valuable contribution to exegetical literature. The book is, in the first place, distinctly readable. The author contrives to put all he wants to say by way of introduction into some twenty-two pages, and the text with its comments occupies only a hundred and forty pages. This is strictly in line with the purpose of the series, as outlined in the Prefatory Note by the General Editor. Questions of textual criticism and philology are regarded as of secondary importance, and as a result we get a book that seems alive. The unnecessary, labored, and even irrelevant comments, which the ritual of modern criticism forces upon many of our exegetes, find no place here.

The special value of the book is to be found in its clear presentation of the argumentative character of the Epistle. Dr. Liddon undertook to show this aspect of the Epistle to the Romans, in a series of lectures afterwards published. But he did so rather at the expense of clearness, and with too great a desire to force the forensic form where it could scarcely have been intended. Dr. Wickham gives a conspectus of the argument of *Hebrews*, first in a very general summary of its contents, secondly in a paraphrase. In both he makes the steps of the argument admirably clear, but makes no attempt to bring it into the hard and fast form of propositions and conclusions.

We have been especially pleased with the treatment of the difficult phrase in Hebrews 10:20. The writer does not hesitate to express his dissidence from the conclusions of Dr. Westcott in interpreting the words, "that is to say His Flesh." But he seems to suggest a way to preserve the truth which the older commentator wished to emphasize, and yet refrains from doing any violence to the text. "The veil," he says, "is what separates (and yet, in a sense, unites) the outer and inner Tabernacle—this world and another—the aspiring soul of man and the realized Presence of God. It hangs between them. . . . Such a veil was Christ's human nature in its physical, mortal aspect. In it He came near to man; and then He rent it, passed through it into heaven." Dr. Westcott interpreted the text so as to mean that the human nature of our Lord is the "way through the veil." But the Greek plainly shows that it is the veil itself which signifies, in the writer's mind, the humanity of our Lord—"the veil—that is to say His Flesh." Dr. Wickham shows us that his own interpretation, based upon the Greek text, is really wider and eventually includes the other view.

We would call attention to the fact that this, and another recent volume in the same series, are undated.

HARVEY OFFICER, O.H.C.

"THE CONQUEST OF THE CONTINENT."

MOST ADMIRABLE is the Rev. Hugh L. Burleson's new book, *The Conquest of the Continent*. The outcome of a course of lectures delivered in two summer conferences at Cambridge, the book is of absorbing interest and well adapted to missions study classes. It does not begin with the planting of the Church in the several colonies, but rather with the beginning of the national life of the American Church, after the Revolution. Thus it belongs after a book like Miss Ranlett's recent *Memory Days*, and makes no attempt to trace the Church back to its earliest beginning in the upper room at Jerusalem as does Bishop Grafton in his *Lineage*. But confining himself strictly to his own subject, *The Conquest of a Continent*, Mr. Burleson makes of that story a splendid volume of missionary zeal. It deals with the successive movements by which the Church was planted westward—in New York under Hobart; in Ohio, Illinois, Wisconsin, and Minnesota by those splendid pioneers, among whom the names of Chase, Kemper, and Breck stand out conspicuously; across the Mississippi, the great plains, and the mountains, to the Pacific coast. It is the story of the occupation of a continent by the pioneers of the Cross, and as such is of unique interest to all Churchmen. The perspective, also, is admirable. "Whenever [the Church] was humbly yet steadfastly true to her origin and her principles," writes Mr. Burleson, "she succeeded; whenever she ignored or forgot them she failed. . . . If she has, as she believes, a Catholic heritage—if she is, as she claims to be, a national Church—her best contribution to the religious needs of America and the world will be made when she acts on those beliefs; when, following the best traditions and suggestions of the past she aspires to become in the future a more perfect representative of New Testament Christianity." The book is well illustrated. [Domestic and Foreign Missionary Society, paper 35 cents; cloth 50 cents; postage 5 cents.]

RECENT PAMPHLETS AND TRACTS.

A NEW EDITION has been published of Bishop Peterkin's very excellent *Handbook for the Use of Members and Friends of the Protestant Episcopal Church*, which has now reached its thirteenth thousand. It treats concisely the history of the Church from the earliest period, well saying of the English Reformation that it was "essentially conservative, keeping to the old historic constitution of faith and policy—clearing it of the corruption that had gathered around it during the ages, but never sweeping it away to put something new in its place." Indeed we know of no better perspective of Church history before and during the Reformation than this pamphlet gives. Coming then to the American Church, the Bishop shows its characteristics, vindicating its Catholic position, and treating of its national and local circumstances.

We are too prone to exaggerate differences among Churchmen. In this pamphlet of fifty pages we find scarcely a sentence that we should wish to have differently expressed. The pamphlet is wholly constructive, and we should be glad to have it largely circulated in every diocese within the Church. [Wheeling, W. Va.: *The Church News*, 60 14th St. Price 10 cts.; \$1.00 per dozen; \$5.00 per hundred.]

Two new tracts of the American Church Union series are, respectively, *Why Protestant?* by the Rev. G. Woolsey Hodge, and *The Reconciliation of the Schools of Thought*, by the Rev. Frank L. Vernon, D.D. The first consists of a speech on the negative side of a proposition that "any change of the name of the Protestant Episcopal Church in the United States of America at this time would be inexpedient," which was delivered at the Pennsylvania diocesan convention in 1903, and which is an appeal to the positive Catholicity of the Church. The second is a paper showing the legitimacy and even necessity of the Evangelical, the Sacramental, and the Intellectual elements in the Church, which the writer speaks of as Low Church, High Church, and Broad Church, and holds that these must be brought into coordination. We only wish he had gone further and showed that Catholic Churchmanship is that coordination, which seeks to fuse the three elements into one life, and calls itself Catholic because it refuses to be known by any party appellation. These tracts may be obtained from the secretary of the A. C. U., 960 Broad street, Newark, N. J.

In the series of "American Catholic Booklets" a new publication is *The Holy Communion*, a tract by the Bishop of Fond du Lac, which treats simply and without polemic of the Blessed Sacrament and is well adapted to popular distribution. It may be obtained at the office of the *American Catholic*, 118 S. Broadway, Los Angeles, Cal., price 2 cents.

Two additions have lately been made to the "Church Booklets" of The Young Churchman Co. These are *The Spiritual Value of Parish Rows*, an editorial in THE LIVING CHURCH that was reprinted in response to a general demand; and *Who Founded the Church of England?* described as "an inquiry into the facts," by the Rev. L. M. A. Haughwout, which is a useful antidote to the Henry VIII. superstition relating to the English Church. Both these are printed in red and black, in envelope size, and are sold at the rate of \$2.00 per hundred. [The Young Churchman Co., Milwaukee.]

We have received two new tracts in the interest of the movement against the Change of Name. One is the *Report of the Majority of Committee to the General Convention held in Boston, Mass., 1904*, adverse to the change, which now is "issued by request." It is an interesting historical document. The other is an anonymous sermon on *The Protestant Episcopal Church*, from the text, "When Peter was come to Antioch I withstood him to the face," and is issued as "Prayer Book Papers No. 2." "Paul, the Protestant, facing Peter, the Ecclesiastic. Now the distinguishing note and the great thing about the universal church, the Catholic Church, was that it had room for these two men"—so the preacher begins his discourse. But if "Paul" had insisted that this same Catholic Church be legally known by the term that described him and did not describe "Peter," what would we think to-day of "Paul's" breadth of mind?

No imprint indicates where these two latter tracts may be obtained nor under whose auspices they are printed.

MUNICIPAL PROBLEMS.

WE HAVE already noted the project whereby a series of volumes on municipal problems is to be issued under the direction of the National Municipal League and the editorship of Clinton Rogers Woodruff. The first of these volumes is now at hand. Its subject is *City Government by Commission*, and its contents include a number of papers on that general subject, which have been read before the League at different times, together with several chapters by Mr. Woodruff, the editor. The result is a general view of the ideas of advanced thinkers on the subject and also a narration of the experience that has been gained where the commission plan has been put in operation. In its essence, the success of the plan is due largely to the small number of elective officers; and thus is a vindication of the short ballot; and the short ballot, whether in the commission form or some other form, is one of the most valuable improvements upon our municipal machinery. This volume, then, is a study rather than a chronicle of lasting results, and as such will be found helpful to all students of municipal government. [D. Appleton & Co.]

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

Communications intended for the Editor of this Department should be sent to his new address, 1532 Park Avenue, Indianapolis, Indiana.

HOW seldom we see a really good Bible class in our Sunday schools! Some one recently said, "I never saw a good Bible class; did you?"

This is a strong indictment, and probably does not represent the general condition in the Church, and yet it is sufficiently true of the Church at large to make us ask why this is so. Still more evident does the need of our question become when we see how differently the Bible class movement is laying hold on religious bodies outside the Church. The sectarian Sunday schools have a large proportion of adult members. Our schools have an almost negligible proportion. It is true, of course, that there are notable exceptions to this as to every other generality, but the fact remains that the Bible class finds little successful place in our Sunday schools. Possibly one explanation lies in the different way in which we and they look on the Bible.

A NEW DAY has dawned in this matter, and we, as well as brethren without, are awakening to the need of thorough study of Holy Scripture and an adequate knowledge of it. The work done by the Brotherhood, the Daughters of the King, the Girls' Friendly Society, and kindred organizations has been the beginning of what we cannot but hope will be a real forward movement.

For the Bible should be studied. Christ's words, "Ye search the Scriptures, for in them ye think ye have eternal life," do not condemn the practice, but the method. The New Testament in more than one instance commands or commands the careful study of the revelation contained therein. Otherwise men could not, with any certainty, know our Lord, nor His teaching, nor the story of His Revelation. Even Christian duty could only be known at second hand. From whatever standpoint we view the Scripture, the value of studying it remains. If we think of it merely as a record of the life history of the Jews, still we should know it. If it is the account of the life of God's people, even more we should know it. While if, with St. Augustine, we believe that the two Testaments are mutually illuminative and that the New lies hid in the Old, while the Old is unfolded in the New, still more we should study that record of God's dealing with His people and of the revelation of His will for those who love and serve Him.

THE FIRST PREREQUISITE for a successful Bible class is an enthusiastic leader. This is admirably worked out in a recent book on the subject, to which we gladly send our readers [*The Bible and Modern Life*, by Clayton Sedgwick Cooper, International Secretary for Bible Study of the Young Men's Christian Association. Funk & Wagnalls Company, publishers, price, \$1.00 net.] Mr. Cooper is dealing with the whole subject of Bible Study in classes, both great and small, and of all sorts and connections, and he has given us a very suggestive book. Parts of it we cannot endorse, as our religious standpoint is different. But the book as a whole is decidedly worth reading for one who is interested in the subject. He, as others do, lays the emphasis, for success, on the teacher. To read all he says of him makes one feel the impossibility of ever attaining such excellence. But he is right. The leader must be an enthusiast. He must know in his own life the value of the Bible. He must be a man of deep devotional experience, a man of prayer and meditation. He must be capable of organizing the class; and of passing on his own enthusiasm to others—and quickening theirs. He must see clearly what he is aiming at. Above all he must be a man of untiring devotion, and indomitable courage.

THE LEADER DETERMINED on, and enthusiasm awakened, the question arises of method of work. How and what shall one teach?

At the very forefront here one must emphasize the need for making the class a Bible study class. The aim must be the daily devotional study of the Scriptures. This is the un-

derlying principle of the great Bible study movement that is sweeping across the country and enrolling within its classes thousands upon thousands of men and women who, a short time ago, would never have been interested in the subject.

The criticism that has been lodged against the modern Sunday school teaching, that it is too much archaeological and too historical, that there is not enough religious value in it, is fatal if it may be lodged against the Bible class. Men and women do not want to spend their time studying this side of the scriptures, nor is it of any spiritual value except as illuminating the deeper truth that lies beneath their outer coverings.

The Bible class may be a small study group under a leader, or teacher, who will *guide* the work of its members; or it may be a large class to which the leader will be forced to lecture. There is no question which is the more effective and valuable. But deciding for the smaller class is not to say that the larger class does not serve a purpose that the smaller one cannot. The mere impetus of size is of no small value. To have three or four hundred men united for the study of the Scriptures means a body of enthusiasm that is not to be despised. But, as Mr. Cooper points out, to be truly effective this large group must be subdivided into its own study groups.

By study groups we mean small classes meeting together each week for a half hour of close study together of a common subject that has already been the subject of personal study and has perhaps been outlined in a larger class or group. It involves work and prayer, and meditation. It calls for honest study and painstaking application of the material to personal, present-day life.

WHAT TO STUDY will depend largely upon the character of the class. To be successful it must be some aspect of the scripture that is pertinent to the interests of the students. For young men, and to some degree for young women, a course on the social teachings of our Lord is most useful. Their interests lie along ethical subjects and social conditions, the forces that are moulding life as it is being lived. Therefore it is well to correlate the study to these interests. A very popular Bible class in one of our colleges was busy for at least one winter on the practical lessons of the Book of Proverbs; studied not in sequence but topically. Other classes will be interested in the development of thought, and follow with enthusiasm St. Paul's teachings, or the organization of the Church. Still others will be drawn to the Life of Christ, which will bear study from almost limitless standpoints.

The subject determined on, it is important not to let the class work degenerate into mere lectures on the part of the leader; though, as we have said, in the large classes this is the only practical method. Rather the work should be done along the seminar method, of individual studies and leadership in discussion taken by different students.

IN THE BIBLE CLASS, as in other departments of the Sunday school, organization is not only helpful but essential. There must be the leaders whose privilege it is to keep in touch with every department. But in addition we will require a secretary, and perhaps a treasurer; a committee of membership and one of activities, and probably one for social meetings.

For the Bible class, if it be effective, must show its efficiency by winning new members, by work in the community, and it must foster brotherliness by its social gatherings and personal intercourse. These, provided always there be a good leader, and real spirituality as the chief aim of the study, will ensure success.

ST. PAUL'S CHURCH SCHOOL, at Winona, Minn., sets forth an interesting outline of its work:

"The sessions begin with a half-hour service in the church at 9:30. A shortened form of Morning Prayer is used, and the children are taught how to follow the service in the Book of Common Prayer. The hymns sung are found in the Church Hymnal and the organ is played by the church organist. An offering is made at every service following the church custom in every particular, four young men bearing the alms basons.

"At the close of this half hour's service while the recessional hymn is being sung, the teachers and their pupils repair to the tables and class rooms set apart for their use. There is no closing service. Classes apply themselves to lessons for a period of thirty or forty minutes and are dismissed by the teacher in charge.

"The school is organized in four departments: Primary, for

children between the ages of 4 and 7; junior classes, 7-10; intermediate classes, 11-14; senior grades, 15 and over."

The course of study is quite elective, and the text books used are from various sources. The results are most encouraging, showing, as they do, steady growth.

SIMILAR RESULTS are following the introduction of a graded system into the Sunday school of St. Alban's Church, Danielson, Conn. An account of the school says:

"The pupils were graded according to their standing in the day schools, and the lessons used are those edited by the New York Sunday School Commission. Both teachers and pupils have shown much enthusiasm and there has been marked improvement in the preparation of the lessons as well as in the church attendance by the members of the Sunday school. Teachers' meetings are held every week. After a short discussion of Sunday school problems, there is a lecture on Old Testament History by the rector."

THE BABY.

"This is such a mysterious, contrary world,"

Said baby to me one day.

(She didn't really say it, of course,
But she wrinkled her nose that way.)

The wrinkles continued, "I've dropped so far
Through clouds that were light as down,
Do you think it quite fair to smother my charms
In such a pretentious gown?

"The angels rolled me in dimple-dust,
And showered my mouth with rose;
But they never quite told me just what they did
To my ten little wiggly toes."

Then ten frantic fingers beckoned and waved,
Imparting as plain as day:
"You never heard of such frivolous games
As the angels taught me to play!

"They fashioned, for instance, a diamond bear,
And a ship with a rainbow sail;
And also a rattle-box made of stars,
And a kite with a comet's tail.

"I played with them all in the nicest ways
Any baby could possibly think;
But they must have expected unusual things
Of an infant so new and pink;

"For one pale morning I settled and sank
To earth, with its worries and woes:
And all the playthings I managed to bring
Were my queer little fingers and toes!"

And the dear little baby, Perplexity's own,
Wore a smile all twisted awry,
As she drifted to dreamland in search of the toys
The angels had loaned her on high.

And somehow I sighed for extravagant things
In this difficult, stormy vale,
To replace the rattle-box made of stars,
And the kite with the comet's tail!

LILLA B. N. WESTON.

ONE OF THE hardest lessons we have to learn is that God is in the gentle influences which are ever around us, working upon us as the atmosphere does, without any visible or audible token of its presence. The great and strong wind arrests our attention; but who thinks of the atmosphere in which we live as our element? But the wind is only the atmosphere in motion; when at rest it is just as necessary to our life, just as Divine a gift. But who stands in awe before the atmosphere on which our life depends? And the reason is that it is always around us like a silent sea. If it were usually agitated, sweeping across us as a mighty wind, it would be its times of stillness which would astonish us. The fact is, it is only the rare and exceptional which impresses. The Swiss peasant discerns no glory in the snowclad peaks which lift their heads above his chalet in the valley—peaks, which awe us to reverence and worship; and why? Because they are always within the range of his vision. It is a weakness of us mortals that the glory dies out of that which we always possess, or which is always around us. If we were quite in our right mind, instead of growing less astonished at the objects ever before us, we should grow more so, because we should see more deeply into, and understand them more perfectly.—*Selected.*

Church Kalendar



Nov. 1—Wednesday. All Saints' Day.
 " 5—Twenty-first Sunday after Trinity.
 " 12—Twenty-second Sunday after Trinity.
 " 19—Twenty-third Sunday after Trinity.
 " 26—Sunday Next Before Advent.
 " 30—Thursday. Thanksgiving Day. St. Andrew, Apostle.

CALENDAR OF COMING EVENTS.

Nov. 14-16—Fourth Dept. Miss. Council, Knoxville, Tenn.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. A. R. Hoare, of Point Hope.
 Rev. E. P. Newton, of Valdez.

CHINA.

HANKOW:

Miss E. P. Barber, of Anking.
 Mr. John A. Wilson, Jr., of Wuchang.

CUBA.

Rt. Rev. A. W. Knight, D.D.

IDAHO.

Rt. Rev. J. B. Flanders, D.D.

JAPAN.

TOKYO:

Rev. H. St. George Tucker, D.D., of Tokyo.
 Rev. J. Armistead Welbourn, of Tokyo.

KEARNEY.

Rt. Rev. G. A. Beecher, D.D.

OKLAHOMA.

Rt. Rev. F. K. Brooke, D.D.

THE PHILIPPINES.

Rev. G. C. Bartter, of Manila.
 Mrs. G. C. Bartter.

Personal Mention

THE REV. E. ROBERT BENNETT, B.D., who has been Archdeacon of the colored work in the diocese of Florida, has been appointed by the Bishop of New Jersey to the charge of St. Augustine's Church, Camden, succeeding the Rev. Robert H. Tabb. Mr. Bennett entered upon his work the first week in October.

THE REV. DR. GEORGE Y. BLISS, rector of St. Paul's Church, Burlington, Vt., who has been in poor health for several months, has been granted a leave of absence for three months by the vestry of his church, and expects to sail for the south of Italy about the middle of November.

THE REV. CLAYTON S. CHRISMAN, priest in charge of St. Luke's Church, Montclair, Colo., has returned to his work there from a long stay in Chicago, Ill., where he was in charge of St. Philip's Church.

THE REV. PHILIP COOK has entered upon the rectorship of St. Mark's Church, San Antonio, Texas. Mr. Cook was formerly vicar of the Chapel of the Incarnation, New York City, under Dr. Grosvenor, now Dean of the Cathedral, New York City.

THE REV. GEORGE VERNON DICKEY, rector of St. George's Church, Newport, R. I., who was recently operated on at the Newport Hospital, has so far recovered as to be able to leave that institution and has gone to the "Rest House" for clergymen at Swansea, Mass. The Rev. A. D. Gring of Cambridge, Mass., has supplied at St. George's during Mr. Dickey's illness.

THE ADDRESS OF THE REV. D. L. FERRIS, after November 15th, will be 316 South Highland avenue, Pittsburgh, Pa., instead of 6025 Hoeveler Street, E. E.

THE REV. JOHN A. GARDNER, who has charge of the missions at Vinita, Claremore, and Broken Arrow, Okla., is at present ill with typhoid fever in All Saints' Hospital, McAlester, Okla.

THE REV. GEORGE C. GIBBS is in charge of the missions at Okmulgee, Sapulpa, Weleetka, and Bristow, Okla. His post office address is Tulsa, Okla.

THE REV. GEORGE H. HEYER has resigned the rectorship of St. James' Church, New Haven (Fair Haven), Conn., and has joined the staff of Trinity Church in that city. Mr. Heyer will begin his new duties on December 1st.

THE REV. WILLIAM F. KERNEY, lately on the staff of the Church of the Transfiguration, New York City, has received an appointment at the Cathedral of St. John, Denver, Col.

THE REV. G. T. LE BOUTILLIER of Rochester, N. Y., who for the past eight months has been in charge of St. John's Church, Medina, N. Y., ended his work there the latter part of October, the parish having called a rector.

THE REV. C. H. LOCKWOOD, D.D., rector of St. John's Church, Helena, Ark., was recently elected president of the Standing Committee of the diocese of Arkansas.

THE REV. ARMAND DEROSSET MEARES has resigned the rectorship of Christ Church, Delaware City, Del., the resignation to take effect on November 15th.

THE REV. A. L. MURRAY has resigned the rectorship of St. Mark's parish, Coldwater, Mich., to accept the rectorship of St. Matthias' Church, Evanston, Ill.

THE REV. CLARENCE R. QUINN has resigned the rectorship of St. Paul's Church, Waddington, N. Y., and accepted the charge of Trinity Church, Whitehall, N. Y.

THE REV. CHARLES L. RAMSEY has resigned St. Stephen's Church, Detroit, Mich., and accepted the position of assistant at Christ Church in the same city.

THE REV. WARREN L. ROGERS, rector of St. Thomas' Church, Detroit, Mich., has recently been appointed chaplain of St. Luke's Hospital in that city.

THE REV. FRANK H. SIMMONDS, M.A., who for the past year and a half has been curate to the Rev. H. P. Le F. Grabau, rector of Trinity Church, Plattsburg, N. Y., and in charge of St. Paul's Church, Keesville, N. Y., and St. James' Church, Au Sable, has now become curate to the Rev. E. D. Tibbitts, D.D., Hoosac School, Hoosac, N. Y., as chaplain of the school.

THE REV. LEONARD K. SMITH, formerly in charge of St. Barnabas' Church, Saratoga, Wyo., has succeeded the Rev. Henry E. Edenborg as vicar of Grace Church, South Boston, Mass.

THE ADDRESS OF THE REV. H. NELSON TRAGITT is Milbank, S. D.

THE REV. S. H. WATKINS, rector of St. Luke's Church, St. Albans, Vt., since 1904, has resigned to accept work in New York City on the City Mission staff.

DIED.

ARNOLD.—In Genesee, N. Y., on the Eve of All Saints' Day, HELEN M., daughter of Dr. Daniel Haskell, and Lucy Grosvenor Bissell, in the 80th year of her age.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

POTWINE.—NATHANIEL WADSWORTH POTWINE entered into rest October 9th, at Riverside, Cal., aged 86 years. A man of rare sweetness and humility, pure of heart and strong of faith.

"Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

TOMKINS.—In Brooklyn, N. Y., November 4, 1911, ELIZA DUNHAM TOMKINS, daughter of the late Floyd W. Tomkins, and sister of the Rev. Floyd W. Tomkins.

MEMORIALS.

MRS. JANE MESIER IMLAY.

MRS. JANE MESIER IMLAY, who was laid at rest in Cypress Hills, Brooklyn, N. Y., on October 16th, in the 85th year of her age, was a noble example of Churchly womanhood. Her quick sympathy and warm affection were given out unsparingly. Her gentle and refined nature, her bright and cheerful spirit, which rose above every obstacle, were the outgrowth of an unselfish heart and a serene trust in God. Through all the years of her long life she walked simply and confidently in the companionship of Him whose presence never failed to comfort and sustain her. The last office of the Church seemed to interpret her life to her assembled family and friends, who felt not as those who say farewell, as they committed her to the continued care of Him whom she had always loved and served.

(Rev.) JAMES CLARENCE JONES.

CAUTION.

JACKSON. Caution is suggested in dealing with A. H. JACKSON, Philadelphia, who advertises that he makes a specialty of clergymen's suits, etc. Information may be obtained from REV. F. C. HARTSHORNE, Phoenixville, Pa.

RETREATS.

A DAY'S RETREAT for ladies will be held at St. Margaret's Convent, on Friday, December 15th. Conductor, the Rev. A. W. Jenks. Apply to the ASSISTANT SUPERIOR, ST. MARGARET'S CONVENT, 17 LOUISBURG SQUARE, Boston, Mass.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

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WANTED.—Good working housekeeper, to take care of home, and take entire charge. Only two in family, a clergyman (widower), and son. Beautiful home for right person. Must have some refinement and culture. Address, "H. G.," care LIVING CHURCH, Milwaukee, Wis.

THE NEW YORK TRAVEL CLUB, Rochester, New York, wishes to engage clergymen, teachers, etc., to conduct parties through Europe next spring and summer. Write at once for information.

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PRIEST, unmarried, Catholic, sixteen years' experience, rector well known parish, desires more definite work. In or near large city preferred. Address, A. B. C., care LIVING CHURCH, Milwaukee, Wis.

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TURERCULAR and other sick, who contemplate going to New Mexico this winter, can get reliable information of Resorts and Sanitariums in the Southwest, gratis, by addressing the VEN. W. E. WARREN, Archdeacon of New Mexico, Albuquerque, N. M.

NEW PUBLICATIONS.

THE CHURCH KALENDAR CO. announces that **THE GOLD CROSS KALENDAR** for 1912 is now on sale. This Kalendar gives all Festivals and Fasts of the Church Year, with colors for same, and selections of hymns appropriate to the Church Seasons; also marginal notes, indicating the Lessons for each Church Day. It is artistically printed, the cover in purple with gold cross, and is especially suitable for Church Bazaars, Sales, Sunday School, and Christmas Gifts. This unique Kalendar sells for 25 cents per copy. Send 25 cents for sample copy and wholesale price list. **THE CHURCH KALENDAR CO.**, 409 Forest Avenue, Oak Park, Ill.

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Further particulars will be found in Leaflet No. 956. Send for it. Address

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NOTICES.

AUTOMATIC PENSIONS.

The payment of Automatic Pensions to all clergymen of the Church who are 64 or over was begun by the Trustees of the General Clergy Relief Fund October 1, 1911, and the fund for this purpose will now, we believe, grow faster. But the old and most important work is still going on and must be supported from the field and by the machinery provided by the Church. The Widows and Orphans must be cared for, and above all other things, THE DISABILITY OF THE MEN WHO ARE IN THE FIELD AND DOING THE ACTUAL WORK NOW, MUST BE PROVIDED FOR. The subject thus naturally divides itself into three parts:

First.—The Pension and Relief of those of the Clergy who are being disabled by AND IN THE ACTUAL WORK OF THE MINISTRY.

Second.—The care of the Widows and Orphans of the Clergy.

Third.—A Clergy Retirement Pension at 64, without regard to any other consideration.

The first is the most important of all and is the centre and core of the Church's duty, viz., the care of the actual workers.

Our list is now about 550. (This does not include the 552 clergy over 64 who are now receiving Automatic Pensions.) Our quarterly payments are above \$25,000. IT TAKES MANY AND LARGE OFFERINGS TO MAKE UP THIS AMOUNT. Many clergy and congregations do not send any offerings at all.

DO, THEREFORE, IF YOU HAVE NEVER DONE IT BEFORE, IN GRATITUDE AND THANKFULNESS FOR THE BEGINNING OF PENSIONS AT 64, BEGIN TO SEND AN ANNUAL OFFERING FOR THE GENERAL

CLERGY RELIEF FUND'S ACTIVE AND PRESENT WORK.

Unless goodly amounts are regularly received the Trustees approach quarterly payments to beneficiaries with fear of a deficit. (We have just avoided one.) A deficit would make it necessary to reduce payments, refuse grants, and cut some off entirely; a calamity to between five and six hundred worthy people.

This work belongs to the whole Church, and if it is to be done courageously and generously, as the Trustees have tried to do it, the whole Church must furnish the means.

We therefore appeal with great earnestness for offerings and contributions.

THE GENERAL CLERGY RELIEF FUND.

REV. ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to **THE LIVING CHURCH**, a Bureau of Information is maintained at the Chicago office of **THE LIVING CHURCH**, 19 S. La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).

Thos. Whittaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 122 East 19th St.

M. J. Whaley, 430 Fifth Ave.

Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.

A. C. Lane, 57 and 59 Charles St.

Smith & McCance, 38 Bromfield St.

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Jacobs' Book Store, 1210 Walnut St.

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LIVING CHURCH branch office, 19 S. La Salle St.

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G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

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BOOKS RECEIVED.

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The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macaulay Jackson, D.D., LL.D. (Editor in Chief). With the assistance of Charles Colebrook Sherman. Volumes I-VI, and George William Gilmore, M.A. (Associate Editors), and the following Department Editors: Clarence Augustine Beckwith, D.D. (Department of Systematic Theology), Henry King Carroll, LL.D. (Department of Minor Denominations), James Francis Driscoll, D.D. (Department of Liturgies and Religious Orders), James Frederic McCurdy, Ph.D., LL.D. (Department of the Old Testament), Henry Sylvester Nash, D.D. (Department of the New Testament), Albert Henry Newman, D.D., LL.D. (Department of Church History), Frank Horace Vizetelly, LL.D., F.S.A. (Department of Pronunciation and Typography). Complete in twelve volumes. Volume XI. *Son of Man—Tremellius*. Prices: Cloth \$5.00 per volume. Per set \$60.00; Sheep \$84.00; Half Morocco \$96.00; Full Morocco, \$108.00.

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How to Deal with Men. A Handbook of Church Work. By the Rev. Peter Green, rector of St. Philip's, Salford, and Canon of Manchester. With an Introduction by the Rt. Rev. the Lord Bishop of Manchester.

Confession in the Church of England Since the Reformation. A Paper Read at Cambridge, Lent, 1911. By B. W. Randolph, D.D., Canon of Ely.

THE MACMILLAN CO. New York.

Social Forces in American History. By A. M. Simons. Price, \$1.50 net.

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History of German Civilization. A General Survey. By Ernest Richard, Ph.D., Lecturer on the History of German Civilization, Columbia University. Price, \$2.00 net.

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The Holy Spirit and the Prayer Book. The Trinity Season being viewed as a long Whitsuntide. By James Haughton, A.M. With a foreword by the Bishop of Albany. Price \$1.20 net.

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PAPER COVERED BOOKS.

NATIONAL CIVIC FEDERATION. New York.

Eleventh Annual Meeting of the National Civic Federation, New York, January 12, 13,

and 14, 1911. Welfare Workers' Conference. President Seth Low's Annual Report Federal and State Regulation of Corporations, Scientific Management—Efficiency—Bonuses. Uniform State Legislation Exhaustively Reviewed. Workmen's Compensation and Accident Prevention. Addresses at Eleventh Annual Dinner. Principles Canadian and Erdman Arbitration Acts Applied to Street Railways. Municipal Utilities. Annual Reports Woman's Welfare Department. Welfare Workers' Conference under Auspices Employers' Welfare Department.

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Studies in the Resurrection of Christ. An Argument. By Charles H. Robinson, D.D., Hon. Canon of Ripon and Editorial Secretary of the S. P. G. New Edition.

CALENDARS.

Kalendar for the Year 1912. Issued by Ye Church Kalendar Co., Oak Park, Ill.

PAMPHLETS.

History of St. Paul's Parish from 1870 to 1904. A paper read at the Seventy-fifth Anniversary of St. Paul's Church, New Haven, Conn., All Saints' Day, 1905. By the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark.

Did It Happen? An Open Letter to the Rev. J. M. Thompson, M.A. By the Rev. T. Field, D.D., Warden of St. Peter's College, Radley, Sometime Fellow of St. Mary Magdalen College, Oxford.

Comfortable Thoughts for Those Bereaved.

The Church at Work

MEMORIALS AND OTHER GIFTS.

A BAPTISTRY, font and windows were dedicated at St. James' Church, Roxbury, Mass., on Sunday afternoon, November 5th, by Bishop Lawrence, assisted by the Rev. Murray W. Dewart, the rector, and the Rev. Dr. D. D. Addison of All Saints' Church, Brookline. The gifts are memorials to Margaret Bennett Forsyth, James Bennett Forsyth and George Henry Forsyth, and they are presented to the parish by John H. and Thomas A. Forsyth. Of the two windows the smaller is in the baptistry. It represents St. Margaret of Scotland holding the black rood or cross, and gathering under her mantle an old man and two children in commemoration of her noble charity. On either side are the Scottish arms and those of the Forsyth family and in the background is a scroll with the inscription "Sancta Margarita Regina Scotiae." This window was designed by Ralph Adams Cram and Durr Friedley. It is on the lines of the thirteenth century glass of France and is rich and splendid in coloring. The second window, which is one of the main windows of the edifice, is in three lights. It was designed and made by Heaton, Butler & Bayne of London, and shows in the centre the figure of St. John the Evangelist as a young man. The baptistry consists of the bay of a side aisle nearest the chancel, which has had to be reconstructed to suit the purposes. Two great cylindrical columns support a richly moulded Gothic arch; the floor is raised three steps, the steps themselves being of limestone, the paving of Gruely tiles. The font is of pure white statuary marble. Conspicuous in its workmanship are six coats of arms, those of the United States, England, Scotland, France and the families of Bennett and Forsyth. The canopy is of golden bronze and supports a statue of St. John the Baptist as a child. The canopy is the work of



ST. PAUL'S CHURCH, LA PORTE, IND.
(Consecrated October 22nd.)

the English artist, Henry Wilson, and is the first example of his art that has been brought to America, and given a public position. The walls of the baptistry are panelled in oak of rich and decorative design and behind the font are two bronze lanterns. Accompanying the font is a handsome silver ewer especially made by the Gorham Company, of Providence.

A VERY IMPRESSIVE SERVICE was held at St. John's Church, Elizabeth, N. J., on Saturday afternoon, October 21st, when a memorial window was unveiled in memory of a former rector, the Rev. Samuel A. Clark, D.D., and his wife. Bishop Scarborough conducted the services, assisted by the rector, the Rev. Otis A. Glazebrook, D.D., and the Rev. E. P. Miller, who was Dr. Clark's curate. The window was unveiled by Samuel Adams Clark, the grandson and namesake of Dr. Clark. Bishop Scarborough recalled his acquaintance with Dr. Clark, and spoke of his noble life, filled with good works and generous deeds; as well as the beautiful life of Mrs. Clark, particularly in her activities as president of the Woman's Auxiliary of the dio-

cese of New Jersey for more than thirty years, and as first Directress of the Elizabeth Orphan Asylum for many years, serving both until her death. The window, which is one of the most beautiful memorial windows in the city, is in the north aisle of the Church, and represents "The Good Shepherd." It portrays the Saviour tenderly holding a lamb in His arms, with His flock gathered about Him. The window was designed and executed by Heaton, Butler and Bayne of London. It was the gift of the four children of Dr. and Mrs. Clark.

A HANDSOME CROSS, a memorial to the Rev. V. Hummel Berghaus, one of the early rectors and builder of Christ Church, Lykens, Pa., was dedicated by the Rev. Alan Pressly Wilson, the present rector, on all Saints' Day. The cross is the gift of Mr. Berghaus' widow, and was placed on the Lord's Table to take the place of a wooden one. Mrs. Berghaus, together with her son, the Rev. Charles Edward Berghaus, rector of St. Luke's, Mount Joy, Pa., were present, and Mr. Berghaus participated in the service in memory of his deceased father. The rector preached a historical sermon outlining the early struggles of the Church and its faithful adherents to gain a foothold in the community. The text of the sermon was the same as that from which the late Dr. R. J. Keeling, of Harrisburg, preached on the occasion of the opening of the Church, November 13th, 1874.

PARISHIONERS of Emmanuel Church, Boston, Mass., have installed a handsome tablet of Indiana lime stone in memory of James Haynes, long the sexton of the parish, and father of John Haynes, the present sexton. The tablet which is an exquisite type of fine workmanship bears this inscription: "Erected by members of the congregation in the year 1911 to the memory of James Haynes. Born in Wantage, England, December 30,

1836, died in Boston, January 21, 1900. For nearly forty years sexton of Emmanuel Church he served the parish with fidelity and discretion from its foundation in 1861 until his death. One day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of the ungodly."

A CHALICE in memory of Mrs. Guy Murchie has been presented to Christ Church, Hyde Park, Mass., and was used for the first time at the celebration on All Saints' Day. The chalice is made from silver of a private communion service which was the property of Mrs. Murchie's father, the late Rev. Dr. E. Winchester Donald, rector of Trinity Church, Boston. Upon his death this service was given to the Rev. William H. Dewart, the Hyde Park rector, who at that time was curate at Trinity. Mr. Dewart now passes it along in its new form as a memorial to the late clergyman's daughter, who died late in the summer.

A GIFT of \$12,000 has been made to St. Paul's parish, Burlington, by Mrs. L. C. Clarke of New York, whose summer home is in Burlington. This gift is for the purpose of rebuilding the chancel of the church, preparatory to the installation of the new organ given to the church by Mrs. Henry Wells in memory of her late husband. This organ will cost \$12,000, and is to be built by the Austin Organ Company. It is hoped that the entire work of enlarging the chancel and installing the organ will be completed by All Saints' Day, 1912.

AT THE FIRST CELEBRATION of the Holy Eucharist in St. John's Chapel, Cedar Rapids, Iowa, on All Saints' Day, the rector announced the gift of \$500 toward the building fund for the church proper of St. John's. The donor, a parishioner, who desires to remain unknown, makes his gift in memory of Paul S. Arthur. Two small windows have recently been placed in the chapel as memorials to Paul S. Arthur, and Carl V. Wenig. They were ordered by their respective families and are alike in design—a green centre, and a single stalk of Bermuda or Easter lilies, with a scroll at the base.

A STAINED GLASS WINDOW has been placed in the nave of Trinity Church, Carbondale, Pa., in memory of Euphemia Simpson Hubbard, given by her husband and son. Mrs. Hubbard, until her death last winter, was one of the most faithful members of Trinity Church and one of the best workers of the congregation. The window was made by Tiffany and is a representation of St. Agnes, in an almost life-sized figure. It was in place for All Saints' Day.

AT THE MORNING SERVICE on All Saints' Day, November 1st at All Saints' Church, Frederick, Md. (the Rev. Douglas Hooff, rector), there was presented by the Frederick Chapter of the Daughters of the American Revolution, a handsome brass alms basin, as a memorial to the Rev. Osborne Ingle, D.D., who for more than forty years was rector of All Saints' Parish and chaplain of the chapter.

A HANDSOME Altar Service Book and a Prayer Book for use in the Sanctuary have been given to the Cathedral of Our Merciful Saviour, Faribault, Minn., by the Guild of the Good Shepherd. The former is in memory of Mrs. George B. Whipple; the latter, in memory of Mrs. A. E. Crossett. These books were blessed and used for the first time on All Saints' Day.

IN IMMANUEL CHURCH, New Castle, Delaware, the Bishop of the diocese, recently dedicated a tablet to the memory of the first warden of the parish, Captain Richard Halliwell, who died in 1719, and to whose generosity the parish owes its glebe.

MEMORIAL WINDOW, ST. THOMAS' CHURCH, THOMASVILLE, GA.

ST. THOMAS' CHURCH, Thomasville, Georgia, is to receive a memorial window, which was designed and executed by the Tiffany Studio of New York. It is a perfect pictorial representation of the "Annunciation to the Shepherds," in which the angel, descending in a flood of light, startles the sheep and their shepherds, who are gathered on the hillside around a fire, to protect themselves from the chill of the night air. In the East is seen the Star of Bethlehem, penetrating the darkened heavens and throwing its silvery



NEW WINDOW, ST. THOMAS' CHURCH, THOMASVILLE, GA.

light upon the distant city, indicating to the whole world the birthplace of the Redeemer. The rich and contrasting color effects make a beautiful and effective scheme. The vividness and clearness with which the story is pictured clearly show the ability of the artist to interpret in glass the lessons of the Scriptures. The following inscription is at the base of the window:

1831 IN MEMORIAM 1902
CHARLES HOBARD.
1837 IN MEMORIAM 1907
MARY CORNELIA HOBARD.

THE SOCIETY OF AMERICAN INDIANS.

THE INITIAL MEETING of the "Society of American Indians" occurred this year at Columbus, Ohio, on October 12th and adjourned on the night of the 16th. Rev. Theodore I. Reese, rector of Trinity, Columbus, had suggested that arrangement be made for the attendance of two or three representative Indian Clergy at this conference and Bishop Brooke, Bishop Johnson, Bishop Lloyd and Mr. John W. Wood took up his idea with enthusiasm; that, as long as the conference was to be held, it would probably be worth while for some of our Indians to be present, in order that they might determine whether or not the occasion was a useful one, and be guided accordingly in the future. In response to this suggestion the Rev. Philip Deloria and the Rev. Wm. Holmes, Sioux priests of South Dakota, and the Rev. Sherman Coolidge, an Arapahoe and priest in charge of the Indian field in Oklahoma, were asked to join this movement of consolidating the minds of the educated, capable and progressive members of the Indian race on such topics as religion, education, industry, and government relations.

The different churches of the city offered

their pulpits Sunday forenoon to the Indian delegates, and on Sunday afternoon a meeting was held at which Mr. Deloria made a most interesting address, in which he pointed out the subject of divorce for careful consideration along the lines of progress and reform. Mr. Coolidge also mentioned the divorce, the liquor and the mesquite or pelote evils. He depicted the reverent attitude of the Indian in religion and the essential truths of the native faith as exemplified in the worship, doctrines and the ceremonies of the Arapahoes; upon these the Christian missionary must build, tactfully following the footsteps of the Master who came "not to destroy but to fulfill." Our view-point means our right or wrong attitude in life and conduct. What is our opinion and conduct toward our American Indian brother? Has he a niche to fill as a Churchman and as an American citizen? or, is he a misfit, in Church or State? Is he worth while? Surely the members of the Society of American Indians must feel that a grave responsibility is laid upon them when they are confronted with such questions, and it is most obvious that neither prejudice nor interest, neither personal or party prepossessions must be allowed to stand in the way of their solution.

Mr. Coolidge was elected a member of the Executive Committee of the Society.

TWO SERMON COURSES AT THE REDEEMER, CHICAGO.

THE REV. JOHN HENRY HOPKINS, D.D., rector of the Church of the Redeemer, Chicago, has been giving on Sunday mornings in October a course of sermons on the subject of "Why We Believe Jesus Christ to be the Son of God," and in the evenings a course on the subject of "What the Church Commonly Called 'Episcopal' Teaches," both of which have aroused widespread interest and caused the church to be thronged at every service. The special topics of the morning sermons were the following: "Humanity's Needs; Christ, The Answer." "The Documents: Myths, Forgeries, or History; Which?" "The Character of Christ: Unapproached Before or Since." "The Passion and the Resurrection: Unimagined in all Drama or Philosophy." "The Missionaries: The Martyrs; The Results; Life in America vs. Life in Asia." Those in the evening were severally as follows: "How to Believe in God." "How to Pray and to Praise, in Public and in Private." "How to Understand the Bible." "How to Heal the Sick and to Relieve the Distressed." "How to Face the Next World."

FIRST DEPARTMENT SUNDAY SCHOOL CONVENTION.

FOLLOWING THE MISSIONARY COUNCIL of the New England Department, whose sessions were reported in THE LIVING CHURCH last week, the Sunday school convention was organized in St. Luke's Cathedral Hall, Portland, on Thursday, October 26th. The following officers were elected for three years: President, The Rt. Rev. James DeWolf Perry, D.D., Rhode Island; Vice-President, Rev. R. W. Plant, Maine; Executive Chairman, the Rev. Carlton P. Mills, Massachusetts; Recording Secretary, the Rev. Ernest J. Dennen, Massachusetts; Treasurer, the Rev. Henry E. Rees, Connecticut; Delegates to the General Board of Religious Education, the Rev. William E. Gardner, Massachusetts; the Rev. George W. Davenport, Connecticut; Department Secretary, the Rev. F. E. Seymour, Rhode Island.

Executive Committee: the above officers, *ex officio*; the Rev. Messrs. Frank L. Vernon, D.D., Maine; Victor M. Houghton, New Hampshire; Philip Schuyler, Vermont; William E. Gardner, Massachusetts; George H.

Thomas, Western Massachusetts; Lester Bradner, Ph.D., Rhode Island; George W. Davenport, Connecticut.

One of the principal suggestions made at the meeting was that the Department undertake the establishment of a summer school within the Department for the training of Sunday school teachers.

Meeting adjourned at one o'clock with a benediction pronounced by the Rt. Rev. Robert Codman, D.D., Bishop of Maine.

WILLIAM H. BALDWIN PRIZE.

THE NATIONAL MUNICIPAL LEAGUE has established an annual prize of one hundred dollars, called the "William H. Baldwin Prize," to be given to the author of the best essay on a subject connected with municipal government. The subject for 1911-1912 is "The Appointment of Higher Municipal Officers by the Merit System," and competition is limited to undergraduate students registered in a regular course in any college or university of the United States offering distinct instruction in municipal government.

Essays must not exceed 10,000 words, and must be typewritten in duplicate, and both copies mailed or delivered to an express company, not later than March 15th, 1912, addressed to Clinton Rogers Woodruff, Secretary of the National Municipal League, North American Building, Philadelphia, Pa., and marked "For the William H. Baldwin Prize." Competitors will mark each paper with a "nom-de-plume," and enclose in a sealed envelope the full name, address, class and college corresponding to such "nom-de-plume." Other information may be obtained from Mr. Woodruff at the address mentioned.

DR. RODGERS IN BUFFALO, N. Y.

THE REV. WM. C. RODGERS, D.D., President of St. Stephen's College, preached on behalf of the College at the Church of the Ascension, Buffalo, (Rev. C. A. Jessup, D.D., rector), on the morning of Sunday, October 29th. Dr. Rodgers made the statement, in the course of his address, that there were now studying in St. Stephen's College men from 19 different dioceses, who expect to receive Holy Orders. These figures show that this College is serving the whole Church, as it has served it faithfully for half a century; and he thought it not an act of presumption to ask that the whole Church recognize and acknowledge its debt to the college. Dr. Rodgers addressed the clergy of Buffalo on Monday, October 29th, on the general topic of "Men for the Ministry," speaking hopefully of the present outlook. A general discussion followed, in which the Rev. Drs. North, Regester, and Hakes, and the Rev. Messrs. Lord, Sherwood and Mosher took part.

BENEDICTION OF ALL SAINTS' CATHEDRAL, INDIANAPOLIS, IND.

THE FIRST SERVICE held in the Cathedral was a celebration of the Holy Communion at seven o'clock, All Saints' Day. The Dean, the Very Rev. Charles Smith Lewis, was the celebrant. The service was held in the Little Sanctuary, a small chapel in the south transept.

Before proceeding to the Cathedral for the Benediction, the Bishop, the local and visiting clergy, the architect, and the Cathedral Chapter met in the Diocesan House, formerly Grace pro-cathedral. At eleven o'clock, the Dean, the architect, and the Chapter, following the choir, proceeded to the west door, through the Cathedral. At the same time, the Bishop preceded by his chaplain, the Rev. George Graham Burbank, bearing the pastoral staff, and followed by the clergy in procession, approached the west door from the outside. Upon arriving at the

door, the Bishop knocked thrice in the Name of the Blessed Trinity. The door was opened by the architect, Mr. Alfred Crindle, and the Bishop, the clergy, the architect, and the members of the Chapter, passed up the main aisle reciting responsively Psalms 84, 15, and 122. When the procession reached the choir, the architect delivered the keys to the Dean, who in turn handed them to the Bishop. The Veni Creator was then sung antiphonally by the Bishop and congregation. After the singing of the hymn, the Bishop bade the people to prayer. The Dean, kneeling at the fald-stool, then sang the litany. After the singing of the litany, the Bishop prayed for the divine blessing to rest upon the Cathedral and its future ministrations.

The Bishop blessed several memorial gifts: The brass eagle lectern, given by Mr. and Mrs. Fred Kline, in memory of their son who was a scholar in the Sunday school; the

gregation were appointed as a Finance Committee of the Cathedral congregation.

A service was held at eight o'clock in the evening, the Rev. Roger H. Peters, being the preacher. He stressed the power and the possibilities of God's grace, and urged his hearers to let the spiritual grow up through the natural to develop saintly character.

The style of All Saints' Cathedral is Early English. It is built of brick, which shows in the interior as well as on the exterior. The trimmings are of Bedford stone. The interior of the roof is of open timber construction, which is stained dark. The roof is covered with slate. The portions which are completed are the nave, the lower crossing, and the transepts. The length of the completed section is 103 feet, and its width across the transepts is 64 feet. The height to the ridge pole is 56 feet. The building is orientated. The nave will seat 500, and the Little Sanctuary 50 more. Although the tower is not



ALL SAINTS' CATHEDRAL, INDIANAPOLIS.

altar desk, given as a memorial of her mother by Mrs. Francis, wife of the Bishop; the altar-book, given by Mr. and Mrs. Benjamin Walcott in memory of their son, formerly a choir-boy; a jeweled cross to be attached to the Book of Remembrance given by Mrs. Edward D. Jenner in memory of Mary Sharpe Moore.

After the singing of a hymn, the Bishop proceeded to the celebration of the Holy Communion. The Rev. Roger Hanson Peters read the epistle, and the Rev. James D. Stanley, rector of Christ Church, Indianapolis, read the Gospel. Bishop Francis preached from the text: "Behold, the tabernacle of God is with men." The sermon was concerned mainly with the possibilities which confronted the new Cathedral, and the part it was to play in interpreting to men the Incarnation, the Personality of Him who tabernacled in human form.

After the benediction of the Cathedral, a meeting of the provisional Chapter was held in the Bishop's House, at which the Rev. C. S. Sargent was elected secretary, and the Bishop consented to serve as temporary treasurer. The Chapter confirmed the appointment of the Very Rev. Charles S. Lewis as Dean of All Saints' Cathedral. The Dean and the representatives of the Cathedral con-

completed, its foundations are in place, and its walls and arches have been carried up to the ridge of the nave. Its roof and the belfrey have been completed. There is a finely constructed narthex at the west end, built of oak. The entrance screens are also of oak. The windows are lancet in shape, set in stone frames, and filled with diamond shaped leaded glass. The floors of the aisles are of concrete, and the seating spaces oak. When completed, the Cathedral will be 185 feet in length. The inscription over the main entrance reads: As a Perpetual Witness of the Faith of our Lord Jesus Christ, this Cathedral Church of All Saints is Erected to the Glory of God and in loving Memory of the Bishops, Clergy, and Laity of the Diocese, who, having finished their Course in Faith, do now rest from their Labors.

BERKELEY DIVINITY SCHOOL.

THE REV. KISHIRO HAYAKAWA of Osaka, Japan, a graduate of Berkeley Divinity school, in the class of 1896, is paying a visit to the school, this being his first return to the United States since his ordination to the diaconate, by Bishop Williams, June 3, 1896. He has devoted his life to the religious service of his countrymen, and is now in

charge of St. Paul's and St. John's churches in Osaka, within the diocese of Kyoto. Mr. Hayakawa will remain in this country some five months, spending part of his time at the school in study, also attending missionary meetings and speaking of the work in which he is engaged. He was ordained to the priesthood by Bishop John McKim of Tokyo, December 21, 1897.

ON ALL SAINTS' DAY, special services were held in the chapel; flowers for the decoration of the chancel being furnished in memory of the late Rev. Prof. William Allen Johnson.

ON THURSDAY, December 2nd, Bishop Brewster, president of the school, preached and held a matriculation of recently qualified students.

DR. GRENFELL'S SHIP WRECKED.

CHURCH PEOPLE who are also subscribers to Dr. Grenfell's "Deep Sea Mission" in Labrador, were pained to read of the wrecking of his fine new ship on All Saints' Day, in a terrible storm. The *Spirit of Missions* speaks of Dr. Grenfell's noble work, and tells in addition of the extensive work in Labrador which the Church of England missionaries have been carrying on for the past sixty years, maintaining at present four main stations, with a number of out stations manned by five clergymen, three catechists, and more than 100 lay-readers, all under Bishop Jones, who has been at work in that frozen latitude since 1878. Bishop Jones has worn out one missionary ship in seventeen voyages, and funds are now being raised by the Church people of Newfoundland to buy for him another. It seems that the Bishop of Quebec also has two clergymen and two lay-readers at work along a stretch of 500 miles of coast in Canadian Labrador, and that from 60 to 100 candidates for Confirmation are presented to the Bishop at his triennial visitation.

CHURCHES RECENTLY CONSECRATED.

ON THE MORROW of All Saints' Day, the great Church, St. Peter's, at Morristown, N. J., in the diocese of Newark, was consecrated by Bishop Lines. The Rt. Rev. Dr. Courtney, the Rev. Wynant Vanderpool, and the rector of the parish, the Rev. Philemon F. Sturges, assisted in the service. More than fifty other clergy were in the procession. The sermon was preached by the Rev. Dr. Elwood Worcester of Boston, on the subject, "The Spiritual Temple." A congregation of Churchmen and neighbors completely filled the building.

The cornerstone of this church,—one of the notable religious edifices of the country,—was laid on All Saints' Day, 1887, during the rectorate of the Rev. Dr. Robert Norris Merritt. It was built on the site of the former church and occupies a commanding position. The massive masonry work, the splendid adornments in the Sanctuary and about the church, and the purity and the consistency of architectural lines, compel the admiration of lovers of true ecclesiastical art.

ST. JOHN'S CHURCH, Murray Hill, Flushing, Long Island, N. Y., was consecrated on Sunday, October 29th, by Bishop Burgess. The sermon was preached by Bishop Weed. The Rev. Henry D. Waller, rector of old St. George's, the mother parish, was also present, and assisted. The Rev. George W. Eccles, who served as vicar of the chapel for seven years, was elected rector on the erection of the new parish recently. The chapel was started and fostered by St. George's for the past sixteen years.

(CONSECRATION SERVICES were held at All Saints' Church, Belmont, Mass., on the forenoon of the day preceding All Saints', and there was a large attendance of clergy and laity. Bishop Lawrence was in charge of

the service, and assisting him were Archdeacon Samuel G. Babcock and the Rev. R. H. Coe, the rector of the parish. The sermon was preached by professor Edward S. Drown of the Theological school.

A most interesting feature of the occasion was the dedication of a tablet to the memory of the Rev. Edward A. Rand, to whom was largely due the formation of the parish on October 31, 1887, and the subsequent building of the edifice, the cornerstone of which was laid October 31, 1896. The consecration service was on the fifteenth anniversary, during which time the parishioners have diligently been working to wipe out all indebtedness.

ON THE FEAST OF ALL SAINTS', All Saints' Church, Pittsburgh, Pa., was consecrated by the Bishop of the diocese, in the presence of about fifteen of the clergy of the city and suburbs, and a congregation that entirely filled the church. The request to consecrate was read by Mr. D. B. Oliver, senior warden of the parish, as he with the other members of the vestry met the Bishop and clergy at the entrance of the church. The sentence of consecration was read by the Rev. L. F. Cole, Archdeacon of the diocese; and the sermon, appropriate alike to the day and the occasion, was delivered by the Rev. Alexander Vance, D.D., rector of St. Andrew's Church. The church is a stone edifice, erected less than five years ago, and is handsomely finished and furnished, and was newly frescoed for the occasion, and tastefully decorated with autumn foliage and chrysanthemums. The present incumbent, the Rev. W. F. Prince, Ph.D., is the first rector of the parish.

CALVARY CHURCH, Providence, R. I. (Rev. Wilford L. Hoopes, rector), was consecrated by Bishop Perry on the morning of All Saints' Day. The Rev. Joseph Hutcheson of Warren, the Rev. Robert B. Parker of Providence, and the Rev. Arthur M. Aucock, D.D., rector of All Saints' Memorial Church, Providence, assisted in the service. The Rev. Mr. Hutcheson preached the sermon. A mortgage of \$10,000 has incumbered the property for about twelve years, but last spring the zeal of the rector and earnestness of the people succeeded in raising the sum of \$8,300, which was paid on the mortgage, and the balance has been paid this fall, freeing the parish from debt. The church just consecrated is a wooden structure, very attractive in design, but already plans are under way looking forward to a new church of larger dimensions, more pleasing design, and of more substantial material.

MATRICULATION AT EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE.

THE FORTY-FOURTH ANNUAL matriculation service of the Episcopal Theological School, Cambridge, Mass., was held at the school on the afternoon of the eve of All Saints'. Following the service in St. John's Chapel there was dinner in the refectory at which Bishop Lawrence made an address in which he prophesied a brilliant opportunity for the clergy of the next generation.

"The evident advance of materialism and of intellectuality which is now accompanied by a slighting of things religious," the Bishop declared, "will soon react, and there will be a call for a new spirituality which it will be the duty of the clergy to supply." The Bishop also prophesied a tremendous increase in the material wealth of the world, which will be brought about by the introduction of modern facilities into the life of China and the East. This newly acquired wealth, however, will be more evenly distributed than has been the case in the past and will result in bettering all conditions of society.

Dean Hodges presided at the dinner. Har-

vard University was represented by Professor George H. Palmer and others present were Professor Henry B. Washburn of the school, who urged the students to seize the opportunities of the present as the best preparation for the future; and William Henry Lincoln, who represented the trustees. At the chapel service the preacher was Bishop Perry of Rhode Island.

FIRST ANNUAL CONVENTION OF THE DIOCESE OF SACRAMENTO.

THE FIRST annual convention of the diocese of Sacramento met in the See City on the 30th of October, immediately following the Close of the Eighth Department Council. It was a Convention for business only, and the meeting settled at once to the consideration of the new Constitution and Canons. These had been very carefully drawn up by a committee appointed at Santa Rosa last year, and while read section by section, were with one or two notable exceptions passed at once. The chief exceptions which were lost, in fact or in part, were those relating to the proposed establishment of a House of Churchwomen after the pattern of the diocese of California. This after a spirited debate in which the ladies present took part and were *in toto* opposed to, was stricken out. The proposal to limit representatives to male communicants was also lost, the limiting word "male" being in all cases stricken out from the Constitution and Canons. The basis of the new Canons was those of Kansas City modified to some degree after customs in California.

A proposal to give authority to the Bishop to establish missions or Sunday schools within the boundaries of a regular parish, and under such priest as he might choose, was modified to read, "only after a tender had been made to the rector and wardens of the parish of the funds which might be available for such work, and when such a tender had been by them refused." Another important change was the altering of the date of the annual meeting of the Convention, from October to the second week in May, and a corresponding change in the election of parish officers from Advent to Easter.

The financial report of the new diocese is most gratifying as the invested funds will provide for the salary of the Bishop, all of them with one small exception being well invested and income producing, while the outlook for this one is hopeful. It was with regret that the diocese found itself unable to provide at this time the necessary funds for the salary of a general missionary, but a special committee was appointed to report on this matter at the next meeting in May. Most of the old officers of the diocese were re-elected and also the body of Church Trustees who will now, with the incorporation of the diocese, become its first trustees.

All the business sessions of the Convention were held for the first time in the new Diocesan House, the gift of an eastern lady, while lunches were served every day in St. Paul's Parish House by the Churchwomen of the city.

The first Standing Committee is as follows: Clerical, the Rev. Charles E. Farrar, president; the Rev. J. R. Atwill, secretary; the Rev. J. Partridge, the Rev. W. A. Cash; Lay-members, Messrs. W. B. Lardner, W. W. Lyman, C. W. Bush, and Ed. Goodwin.

IMPROVEMENTS IN ST. MARK'S CHURCH, MAUCH CHUNK, PA.

WHEN THE MEMBERS of St. Mark's Church entered its doors Sunday morning, November 5th, they saw a wonderful transformation in the interior. The past summer has been occupied by a very busy committee in collaboration with Messrs. J. & R. Lamb of New

York, with the remodelling and re-decorating of the interior. The old choir has been re-arranged to hold twice the number of choristers originally seated, and a new organ has been installed, the altar has been cleaned and put in condition, the pews have received new cushions, the walls have been redecorated and an elaborate scheme for electrical fixtures has been placed in the building.

A notable memorial gift, designed by Charles R. Lamb, the ecclesiastical architect, and erected in the choir, takes the form of a Bishop's chair in stone. In the back panel below the Gothic ornamentation is carved the inscription: "To the Glory of God and in Memory of the Rev. Albert Bronson Putnam, March 17th, 1848. December 25th, 1909. Rector of this Parish From June 1904 Until His Death. This Chair Was Presented by Mary Packer Cummings, A. D. 1911."

The church has also received a gift of a Memorial Organ from Mrs. Cummings, the dedication being commemorated by a carved panel of lettering: "To The Glory of God and In Loving Memory of Right Reverend Leighton Coleman, D.D., LL.D. Born May 3rd, 1837, Died December 14th, 1907. Rector of This Parish From Advent 1866 to Easter 1874. During the Building of This Church, afterwards Bishop of the Diocese of Delaware for Nineteen Years. This Memorial Organ Was Erected by Mary Packer Cummings, October 1911."

The glass windows, which have been in place for a great many years have been overplated to give them the richness and color which the old glass does not allow, and thus bring them in harmony with the new decorations. One new window has been installed to replace the Lindermann Memorial, one of the older school of design. This window was designed by Frederick Stymetz Lamb, and represents the figure of the Christ Child with outstretched arms, somewhat suggesting His crucifixion later, and, facing from the chancel towards the spectator, it personifies the idea advanced in the scroll below "The Breath of my Love," and is comprehensive of the personality of the Christ.

New carpet has been placed in the nave, and the brass work has been refinished, and everything is in the very finest condition.

DEATH OF HENRY E. PIERREPONT.

HENRY E. PIERREPONT, a life-long resident of Brooklyn, and widely known throughout the diocese of Long Island, died Saturday, November 4th, in the sixty-sixth year of his age. The funeral was held in Grace Church, Brooklyn Heights, on Monday afternoon.

Mr. Pierrepont was a graduate of Columbia College. After serving in many responsible positions in financial, charitable, and other institutions, Mr. Pierrepont was compelled about three years ago to retire from active business. He was a member of five General Conventions, including that of 1910, and was a member of joint committees on work among the blind and the deaf. His death was quite unexpected; he passed away in his sleep.

A WESTERN CHURCH SCHOOL.

HOUSTON, the boys' boarding school at Spokane, Wash., which has long done successful educational work along Churchly lines, has outgrown its present quarters, and it is found necessary to erect a new building, whose approximate cost will be \$40,000. The school is not a new enterprise, but a tried and successful one, and with a new building Houston School could be made self-supporting. An endowment is available on condition that this improvement be made, and this will establish the school permanently, and its enlargement will extend its benefits to many more boys. The school has, through its pupils,

proved an opening wedge for the Church, in many western towns. Pendleton, Wash., did not have a Christian man or boy in the whole town until a pupil of Houston was confirmed. The first person confirmed at Bonner's Ferry, was a boy of sixteen. When asked by the Bishop, "Are you brave enough to stand up alone?" he replied, "Yes, for I was taught at Houston that boy is a coward if he is afraid to do what is right." Bishop Wells believes firmly in the future of the school, and it is one of the large works of his diocese. It will be a great help to him, and to the work of the Church, if those interested in Churchly training would make gifts to the school either in form of memorials or otherwise. A chapel and a gymnasium are among the needs of the institution.

CHINESE MISSIONS STILL UNMOLESTED.

THE ONLY news direct from our missions in China last week received at the Missions House was a Shanghai cablegram received November 4th, reading: "Hankow Chinese cities burned. Concessions foreigners safe, November 1st. Shanghai quiet."

EIGHTH DEPARTMENT MISSIONARY COUNCIL.

THE CHIEF ASSET of the Church in the Eighth Department—at least as related to the annual council—is the atmosphere of hope and encouragement and the renewal of zeal with which the delegates go back to their many and remote fields. The mere fact that eleven Bishops out of a possible fifteen were present at this last council in Sacramento is in itself a most hopeful feature. Then when it is remembered that one of the four absent ones was sick in Seattle at the time of the council; and that another one felt it his duty to go to New York to attend the meeting of the House of Bishops, we get another impression of the importance in which these annual councils are held. Moreover, fourteen dioceses and missionary districts out of a possible fifteen, were represented—the only unrepresented field being the missionary district of the Philippines. And there were a number of clergy present who were simply visitors—who had come for the inspiration, and for that alone.

It would be impossible to go through the programme in detail. Bishop Scadding's lecture on American Church History or "From Jamestown to Alaska," was delivered on Wednesday evening to a large and interested audience in the largest theatre in the city, which was put at the disposal of the council without any charge, as the owner's contribution to the cause. It was as always a very helpful statement of the case.

The opening service on Thursday morning, October 26th, was dignified and worthy. There were about forty clergy in line, besides the nine Bishops who were then present. The sermon was by the Bishop of California from the text, "Blessed are your eyes, for they see." It was a statement of the blessedness of Christian Vision, and an appeal for the effort to reach that Christian balance which sees things in a right perspective. It was noted that at this service out here on the edge of the land there were more Bishops present than for many years in the beginning of things in this Church of ours the whole House of Bishops could muster.

The most important item of business of the whole council was the election of a secretary to take the place vacated by the consecration of Bishop Sanford. Eleven men were placed in nomination, and four ballots were necessary to decide. The balloting gathered round four: the Rev. Messrs. Hunting, Bliss, Shurtleff, and Gooden. Mr. Hunting was elected on the fourth ballot, with Canon Bliss the strongest second. Mr. Hunting has had

a remarkable record, which well fits him for anything within the gift of the Church in this Department. He has been for seventeen years in the jurisdiction of Nevada and Utah—has served all these years under all the Bishops who have had charge in those fields within one canonical transfer. He has been for fourteen years secretary of the jurisdiction; for eleven years an examining chaplain; a member of the last four General Conventions; for five years chaplain to Bishop Leonard, and for one year his private secretary. He seems to have been everything but Bishop in that vast and difficult field, and there is every reason to believe that his experience and his natural ability have combined to make him an ideal selection for this important position.

Among other items of business may be mentioned the resolution to provide the travelling expenses of a representative of the Department to at least one meeting of the General Board of Missions or of its Executive Committee every year; the request that the Board of Missions print the appropriation to each diocese and missionary jurisdiction as well as the apportionment—the desire being that we may know what is done with our money as well as how much we are expected to give; the purpose of these resolutions being the effort to secure the most equitable distribution possible of missionary funds to the end that the amount of missionary money may be largely increased; a resolution looking toward an amendment of the Constitution of the United States to provide for uniform legislation in the matter of divorce and re-marriage; and the settling upon Los Angeles as the place for the next session of the council.

Greetings were sent from the council to the Bishop of New Mexico, who is in a sanitarium in Los Angeles; and also to the newly consecrated Bishops of the diocese of Pennsylvania.

The reports from the field were full of notes of progress and of hope; there was not one note of discouragement in the field—everybody is full of zeal and good cheer; and everybody is hampered for lack of men and money to do the work that is crying to be done.

The discussions were on a high plane in every way. The Unshepherded in City and Country, the Seamen, the Negro, the Indian, the Oriental—in fact, every topic that was touched, brought out interesting and helpful addresses. If there was any just criticism, it was in the fact that so many important things were broached that there was scarcely time for the proper discussion and assimilation of any one of them.

The presence of Mr. John W. Wood, of New York, and Mr. W. R. Stirling, of Chicago, was one of the most stimulating items of the whole council, and their addresses tended to the fuller realization of the oneness of the Church from the Atlantic to the Pacific. It was pointed out several times during this council that we on the Pacific Coast are really seeing the end of that westward movement of population that began in the days of Abraham, and because there is no further West we are to see on this Pacific Coast things which will far outreach the wildest dreams of the most boastful Western boomer.

EIGHTH DEPARTMENT SUNDAY SCHOOL CONVENTION.

THE FIRST SESSION of the Sunday School Convention of the Eighth Missionary Department was called to meet on October 19th, so as to be literally within the year following the adjournment of General Convention. A quorum not being found present, the convention adjourned to meet at Sacramento coincident with the meeting of the Council of the Eighth Department. All of Friday, October 27th, was given to the convention. al-

owing to the press of work the council found it necessary to hold its sessions at the hours when the convention was in session. There were 68 members of this convention, of whom 47 were present, representing 14 of the 15 fields of the Department—all but the Philippines.

The officers elected were the Rt. Rev. W. F. Nichols, D.D., *ex-officio* president; the Rev. E. L. Parsons, vice-president; the Rev. M. D. Wilson, secretary; Mr. E. Goodwin of Sacramento, treasurer; the Very Rev. S. R. Colladay of Salt Lake City, and the Rev. E. V. Shaylor of Seattle, to represent the Department on the General Board of Religious Education. These officers, together with the Rev. E. L. Howe of Los Angeles, constitute the executive committee. The plan of organization is to have the four great centers of population in the Department represented in the executive committee, and yet to have a majority of those officers so close together that it will be possible to get together once in the year. It is then proposed so to organize the working committees that the members of important ones may also be able to get together between sessions of the convention. The matter of geographical distribution compels attention in this land of magnificent distances.

The matter of a field secretary was referred to the executive committee to investigate, and if found practicable said committee was authorized to appoint such a field secretary to serve until the next meeting of this convention. Provision was also made for the appointment of an assistant secretary in every diocese and missionary district in the Department, said assistant secretary to be the point of contact of the general officers of the convention with the diocese or missionary district. This matter is already well under way. The executive committee was also instructed to take under advisement the matter of attempting to unite the Christian sentiment of this Department for accomplishing a greater coöperation of the Church for a more effective Christian education of the youth of this Pacific slope.

Reports from the field brought out many interesting statements of problems and perplexities, of failure and partial success, and everywhere a spirit of good cheer and hopefulness. The addresses and discussions were helpful and full of life—the difficulty often being that more persons wanted to speak than could possibly come within the time limit.

It was a good beginning, and it is hoped that succeeding sessions will mark an ever increasing recognition by the Church of this her most essential work of training the children.

THE LAYMEN'S MISSIONARY MOVEMENT IN HONOLULU.

THE FIRST CONVENTION of the Laymen's Missionary Movement was held in Hawaii on October 23rd and 24th, and was in every sense most successful. Representatives from the Congregationalists, the Methodists, the Christians, the Lutherans, and the Portuguese Protestants, as well as from St. Andrew's Cathedral, St. Clement's parish, and three missions, participated, all under the chairmanship of Major A. M. Davis, U. S. A., who was the moving spirit from its inception.

The convention was arranged for a date when two missionaries for the foreign field, en route to their stations, could be present to make addresses. One of these represented the Presbyterian work in the Philippines and the other the work of the United Brethren. The addresses were of a high and effective order, the singing of missionary hymns was grand, and the spirit displayed all that could be desired.

The session lasted two days, with the result that two congregations were pledged to give \$2,000 each to the foreign work, besides

supporting a missionary, three Hawaiian congregations pledged \$2.50 for each member for the same purpose, and all agreed to coöperate with the movement with increased offerings. The necessary "follow-up" committees were appointed and complete plans formulated for carrying into effect the suggestions made by those who had had experience in the movement.

It is confidently expected that the same quickening of interest in the local Church that has marked the L. M. M. in other parts of the United States and Canada will be realized in Honolulu, and there is great satisfaction felt at the success that has thus far attended the convention. It is greatly regretted that Major Davis, who is a loyal Churchman and has been so active in bringing the convention into being, has been ordered to the Philippines just as the "follow-up" plans are being carried out.

ST. JAMES' CHURCH, MACON, MO., DESTROYED BY FIRE.

ON SUNDAY AFTERNOON at 1:30 P.M. St. James' Church, Macon, Mo., was discovered to be on fire. The fire department responded quickly, but the fire gained such rapid headway that before it was subdued the interior of the church was ruined. All the costly memorials, the windows and the organ were destroyed. The fire originated from an overheated furnace. The loss is about \$9,000 with a total insurance of \$5,500. The rectory adjacent to the church has just been completed at a cost of \$8,500, and fortunately was uninjured.

ANGLICAN AND EASTERN-ORTHODOX CHURCHES UNION.

THE ANNUAL MEETING of the Anglican and Eastern-Orthodox Churches Union, in the Department of Sewanee, will be held in Knoxville Tenn., on November 16th, during the meeting of the Missionary Council of the Fourth Department. Bishop Weed will be the celebrant at the Eucharist with special intention for the Union in St. John's Church, at 7:30 A.M. on that day. In the afternoon a meeting of the members of the Union will be held in St. John's Church.

FOUNDERS' DAY AT HOWE SCHOOL.

FOUNDERS' DAY exercises were held in Blake Hall, Howe School, Howe, Ind., on November 1st. Bishop Webb of Milwaukee was the special preacher at the Holy Eucharist, and McKenzie Hall was blessed by the Bishop of Michigan City. The Rev. Grover Charles Good, A.B., was installed as the head of the school, by the rector, the Rev. John Heyward McKenzie, D.D. Addresses were given by William Wilson Fisher of the class of '00, by Arthur Bromydyd Lloyd of the class of '12, and by James Hardy Ropes, D.D., Dean in charge of University Extension of Harvard University.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.
Mission Opened at Endicott.

ON ALL SAINTS' DAY, Archdeacon W. E. Cooke opened the chapel of St. Paul's Mission, Endicott. The work here was begun about two years ago, and since June 1910, has been carried on by the Rev. W. Frank Allen, curate of Trinity Memorial Church, Binghamton, under the direction of the rector of the parish, the Rev. A. R. B. Hegeman. The Mission owns a very fine site adjoining the chapel on which it is hoped there will some day be a Church. There is no debt on the chapel.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.
Wolfe Hall Opens—Initial Service in Denver Cathedral.

WOLFE HALL, the diocesan school for girls, has opened with a good attendance in the boarding school. Miss Thayer, a graduate of Bryn Mawr, who has spent the last two years in Paris and has a degree from the Sorbonne, is in charge of the French Department and Miss Wooster, graduate of the Philadelphia Deaconess' School will assist in the home management. A new organ with pedal attachment, given by the school, has been added to the chapel, and pews have replaced the chairs in the same building.

THE CATHEDRAL OF ST. JOHN, Denver, was opened for worship on the first Sunday in November. It is very satisfactory to note that there is no echo, but sufficient resonance to give the music due effect without rendering the speaking voice indistinct. This is a

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matter for great thankfulness, as it is at present beyond the capabilities of any architect to assure satisfactory acoustical effects.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Choir Reunion at Aurora.

THE CHOIR of Trinity Church, Aurora, Ill., is to hold its first annual reunion on the evening of Wednesday, November 29th. It is hoped that as many as possible of the old choristers of the church will find it convenient to attend this festival, and those at a distance are requested to communicate with Mr. Joseph W. Boyle, 133 North 4th street, Aurora, and signify whether they will attend the reunion.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Trinity Church, Wilmington, Notes—"Men and Religion Movement."

A MEETING of rectors and vestrymen was held last week in Trinity parish house, Wilmington, at the invitation of the rector, the Rev. F. M. Kirkus, diocesan representative of the Third Department. A club dinner was followed by a conference at which the senior warden of the parish, Mr. Henry B. Thompson, presided. Mr. Wm F. Cochrane of Baltimore addressed the meeting, describing the method and use of the "Duplex Envelope." The plan was discussed and a resolution was passed commending the plan. Every vestryman within convenient reach of Wilmington had been invited and fully half of the parishes and organized missions of the whole diocese were represented.

THE "MEN AND RELIGION MOVEMENT" was considered at a meeting held in the Y. M. C. A. building recently, presided over by Chancellor Curtis. Addresses were made by Philadelphia laymen, coöperation with those interested in this movement elsewhere favored. Plans were laid for another meeting to further its interests in the near future.

IN TRINITY PARISH, Wilmington, on the Twentieth Sunday after Trinity, Bishop Whitehead preached in the morning and Bishop Reese in the evening. A parochial reception was held on the twenty-fifth anniversary of the services of Prof. T. Leslie Carpenter as choir leader and organist here; when he received many congratulations on his very successful career. The new altar was formally dedicated on All Saints' Day, the Bishop taking part in the service. The annual union service for the two congregations of this parish (including "Old Swedes") was recently held in the parish church.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

New Rectories at Marianna and Tallahassee.

A LARGE and well appointed rectory has recently been completed in St. Luke's parish, Marianna (the Rev. J. William Foster, D.D., rector). The building, which cost approximately \$3,500, was formally opened on St. Luke's Day.

THE OLD RECTORY of St. John's parish, Tallahassee, has been sold at quite an advanced price, as the parish has recently been given a new rectory which adjoins the Church property, and gives the parish the ownership of the entire half of a city block. In addition to this gift \$5,000 was recently left to the church by a former communicant, and \$500 by another.

FOND DU LAC.

CHAS. C. GRAPTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Coadj.

Retreat for Nativty Sisters—Success of Children's Eucharist.

THE RT. REV. DR. WEBB, Bishop of Milwaukee, is giving the annual retreat for the

Sisters of the Holy Nativity in Fond du Lac, from Monday, November 6th to 11th. His general subject is the Incarnation, and the Hidden Life of our Lord.

THE CHILDREN'S EUCHARIST on Saturday mornings at St. Paul's Cathedral, Fond du Lac, preceding the Sewing school, is proving an attractive and beneficial service.

HONOLULU.

H. B. RESTARICK, D.D., Miss. Bp.

Residence for the Bishop—Memorial Tower—Notes.

A SUBSTANTIAL HOUSE for the Bishop, located on the Cathedral grounds, and provided by the district, costing \$16,000, will be ready for occupancy in the course of a month. It will meet adequately a long-felt need.

THE "ALICE MACKINTOSH MEMORIAL TOWER," a dignified addition to the Cathedral, is now nearing completion. It is the gift of many friends of the late Mrs. Mackintosh in Hawaii. It will be a lasting testimonial of the high esteem in which she was held in the Islands, where the best part of her life was spent in ministering to others.

AN ADDITION to the nave of St. Clement's Church, Honolulu, nearly doubling the seating capacity, is now complete and will shortly be consecrated. Canon Usborne, the rector, has been granted a year's leave of absence on account of his health, and he and Mrs. Usborne will probably spend the time in Europe. The Rev. F. G. Williams of Berkeley, Calif., has been secured as *locum tenens*.

THE VARIOUS Church schools connected with the district have opened with the largest attendance in their history and there is good promise for a most successful year.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Meeting of the W. A.—The Church Extension League.

THE WOMAN'S AUXILIARY of the diocese held their Fall meeting in the diocesan house, Thursday afternoon, November 2nd. Bishop Francis opened the meeting, and in an address, explained the place of a cathedral in a diocese, comparing it to the position which a capitol held in a state. He emphasized the need and functions of a cathedral in the diocese. Dean Lewis after an introduction by the Bishop, assured the Auxiliary of his earnest desire to co-operate with it in every way. The Rev. Roger H. Peters followed with words of congratulation for the Auxiliary and the good attendance of the afternoon. The Diocesan President, Mrs. W. D. Pratt, while praising the members for the corporate work of the Auxiliary, urged greater individual effort. She touched upon incidents which occurred at the meeting in connection with the Missionary Council of the Fifth Department.

AN ADJOURNED MEETING of the Church Extension League of the diocese of Indianapolis was held at the University Club, Indianapolis, Tuesday evening, October 31. Several clergymen, including the Bishop, and the Rev. Roger Hanson Peters, of Louisville, and representative laymen of the diocese were present. Mr. Thomas L. Sullivan, of St. Paul's Church, Indianapolis, was elected chairman of the meeting. Mr. Louis Howland, of the Cathedral, chairman of the Committee on the Constitution, read the report of the Committee. The Constitution was discussed by sections, and finally adopted as amended. It provides for two meetings a year, makes laymen active members, and the

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This volume contains also an address to Art Students (women and girls) at Queen Alexandra House, on "Christianity and Life." That address alone is worth the price of the entire book as a spiritual help to all girls, and should be widely read by members of the Girls' Friendly Society.

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THE MYSTERIES OF GOD. Mission Sermons during Lent, 1910, and Answers to Questions. Also five addresses to men and one to Ladies. 1.00; by mail 1.10.

"The Mysteries of God," by Bishop Ingram of London brings together sermons and mission addresses made last spring (1910) in various London churches with reports of the questions and answers, that were the occasion of subsequent meetings and attracted great multitudes and wide notice in the secular press. To the fourteen addresses on the Mysteries are added five addresses to men and one to women, in the West End. These addresses were all fully reported in the English Church press, and richly merit the more permanent form that is now given them."—Churchman.

THE EARLY ENGLISH COLONIES. A Summary of the Lectures, with Additional Notes and Illustrations, delivered by the Bishop at the Richmond Auditorium, Virginia, at the time of the General Convention of 1907. With photographic illustrations of documents, etc. A book of rare Historical value. Transcribed by Sadler Phillips. 2.00; by mail 2.12.

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THE LOVE OF THE TRINITY. Lenten Addresses 1908. .60; by mail .67.

THE CALL OF THE FATHER. Lenten Addresses 1907. .60; by mail .67.

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ADDRESSES FOR HOLY WEEK. In St. Paul's Cathedral, 1902. .50; by mail .55.

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clergy associate members. The purpose of the league is to do precisely what its name implies in every possible way. The chairman appointed the following as the Executive Committee: Bishop Francis (chairman), and Messrs. Howland, Bliss, Hammond, Atwood, and Sullivan. Dean Peters afterward addressed the league and spoke reminiscently for some minutes.

IOWA.

T. N. MORRISON, D.D., Bishop.
Meeting of Cedar Rapids Deanery.

THE FALL MEETING of the Cedar Rapids Deanery was held in St. Paul's Church, Marshalltown, Iowa, on November 7th and 8th. The sermon at Evening Prayer on Tuesday was delivered by Dean Hare of Trinity Cathedral, Davenport, the office being read by the Rev. A. A. Cairns, chaplain of St. Katherine's School, Davenport. Wednesday morning, after the usual celebration of the Eucharist, Bishop Morrison gave a series of meditations for the clergy. In the afternoon a joint session was held with the Woman's Auxiliary, at which the subjects, Hymnology and the New Hymnal, Why Be a Churchman, and the Conservation of Men, were discussed by the Rev. Messrs. L. T. Weeks, W. S. Leete, and Felix H. Pickworth. The meeting was closed in the evening with three short addresses on the Church's Problem, the Rev. W. D. Williams, D.D., speaking on the problem in the diocese, the Rev. John Arthur, D.D., on that in the nation, and the Rev. J. H. Davis, M.D., on the problem in the regions beyond. The Bishop made the closing address.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.
Information Wanted as to Students at University.
PARENTS and rectors of students attending the University of Kansas, are requested to send information concerning them to the rector of Trinity Church, 1013 Vermont St., Lawrence, Kansas.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.
Louisville Clergy Meet—Celebrate Eightieth Anniversary.

A SPECIAL MEETING of the Louisville clergy was recently held at the Cathedral to reorganize the Clericus, especially the social part of it, which, owing to press of work and lack of time on the part of its members and from other causes, had gradually lapsed. The Rev. Charles Ewell Craik, D.D., Dean of Christ Church Cathedral and the Rev. Richard L. McCready, rector of St. Mark's Church, were re-elected to the offices of president and secretary respectively. After considerable discussion, it was decided to meet monthly and lunch together at some fixed place, the expense to be shared by the individual members, instead of the meetings being entertained by different priests in rotation as heretofore. It was also decided to dispense with the usual papers on divers subjects and to go back to the custom used in the diocese many years ago of having each member present give an exposition on the Gospel for the preceding Sunday. Mr. McCready and the Rev. Hamilton Mockridge, rector of the Church of the Epiphany were appointed a committee of arrangements.

THE EIGHTIETH ANNIVERSARY of St. Paul's Church, Henderson, was observed on the Twentieth Sunday after Trinity. At the morning service, the sermon was delivered by the Rev. W. Dudley Powers, D.D., of Flint, Michigan, rector of St. Paul's from 1890 to 1894, the only one of the three surviving rectors who was able to be present. At the evening service the present rector, the Rev. Charles Lewis Biggs gave an historical address tracing the beginnings of the

parish down to the present time. On Tuesday evening, a reception and banquet was held at which addresses were delivered by Mr. James E. Rankin, senior warden, Dr. Powers, and Bishop Woodcock. The celebration was closed with a Festival Service in the church that evening.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
Cornerstone Laid in Brooklyn.

THE CORNER STONE of Holy Innocents' Church, Brooklyn, N. Y., was laid on Sunday afternoon, November 5th. The Mission has been holding services at 1942 East Fifteenth Street. Services will be held in this place until the new chapel is completed.

MAINE.

ROBT. CODMAN, D.D., Bishop.
Sunday School Commission Meets—Report on the Hymnal.

OCTOBER 26TH, the day after the adjournment of the Council of the First Missionary Department at Portland, the delegates met and organized under the canon on Sunday school commission work.

A COMMITTEE appointed by the Bishop is preparing a report to the Joint Committee of the General Convention on the revision of the Hymnal. To this end they sent a circular to every priest in the diocese having a cure, asking him to forward to them a list of hymns in use in his parish or mission, and also to star the hymns used most frequently.

MARYLAND.

JOHN G. MURRAY, D.D., Bishop.
Vestrymen's Association Organized—Celebrates Twentieth Anniversary.

IN RESPONSE to the invitation of the Men's Club of Emmanuel Church, Belair, a very interesting and important meeting of the rectors and vestrymen of Harford County churches, was recently held at the Belair Country Club. About seventy-five men, representing nearly a dozen churches, were present. Mr. W. Wylie Hopkins, president of the Men's Club, presided. After an earnest and inspiring address by the rector the Rev. John I. Yellott, Jr., Bishop Murray, Judge Harton and others, the Vestrymen's Association of Harford County was organized for the purpose of bringing about closer relations and better working conditions between the vestries of the several churches of the county. Each vestry will name a member of the executive committee, and the association will meet semi-annually or oftener. It is expected that the inauguration of this movement will result in the stimulation of Church life in that county, and may eventually spread to the other counties of the diocese and state.

A PARISH FETE-DAY was held by the parishioners of St. Stephen's Church, Millersville, Anne Arundel County, on Wednesday, October 25th. In the morning a large number of the congregation and their friends gathered in the church for a special service. The rector, the Rev. F. C. F. Shears, officiated, assisted by Rev. Joseph P. McComas, D.D., of St. Anne's Church, Annapolis. Rev. William Dellain Morgan, rector of St. John's Church, Waverly, Baltimore, preached the sermon.

ALL SAINTS' DAY marked the twentieth anniversary of the Rev. Wilbur F. Watkins, Jr., as rector of St. John's Church, Mt. Washington, Baltimore County. At the morning service there was an address by the rector on the twenty memorials in the Church and their relation to the teachings of the day. At this service there was unveiled and dedicated a beautiful stained glass window in the chancel above the altar, illustrating a portion of the 23rd Psalm, and presented by their children,

"To the glory of God and in loving memory of Wm. T. Thelin, (1835-1894) and Mary Elizabeth Thelin (1846-1909)." In the evening a large number of the parishioners assembled at the rectory to greet the rector. Mr. Henry F. Baker made an address of hearty congratulation and good wishes and in behalf of the congregation presented the rector with a generous purse.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Diocesan Visitors Increased—Meeting of W. A.—New Statutes for Reredsos.

THE DIOCESE is gradually increasing its staff of visitors, and now it is better equipped with valuable aid of this sort than ever before. The latest addition is Miss Marion Furness of Haverhill, who is a graduate of the New York Training School for Visitors. She will begin work immediately in Lowell. Others now working under diocesan auspices are Mrs. A. G. Worden and Miss Grace J. Dunham, who go to various places; and Miss Lillian Conant, whose work largely is in the neighborhood of Fall River.

SEVEN of the ten statues for the new reredsos at the Church of St. John the Evangelist, Boston, are promised. They are the figures of the four evangelists, St. George of England, St. Vincent the Martyr, and St. Margaret of Scotland. The three remaining figures yet to be donated are St. Anne, and St. Dominic and St. Bruno, founders of the great religious order of the Dominican and the Carthusians. Plans are under way at this same church for the redecoration of the central and right porches and alterations will soon be made in the organ also.

THE THIRTY-FOURTH ANNIVERSARY of the diocesan Woman's Auxiliary was held at Trinity Church, Boston, on Thursday, No-

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vember 2nd. Bishop Lawrence was the preacher and the celebrant at the Holy Communion, following which adjournment was taken to the chapel where the business session was held. Here the Bishop made the opening address. Mrs. Francis C. Lowell, the president of the Auxiliary, then took the chair. Miss Frances Sibley of Detroit, gave a most interesting recital of mission work in the Philippines. The officers elected were, Mrs. Lowell, president, Mrs. William Lawrence and Mrs. S. Van Rensselaer Thayer, honorary vice-presidents; Miss Alice M. Morgan, secretary, and Mrs. H. S. Macomber, treasurer. At the afternoon session addresses were delivered by Bishop Thomas of Wyoming and the Rev. H. St. G. Tucker of Tokyo, Japan, both of whom gave graphic recitals of the needs of their respective fields.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.
Annual Meeting of Church Club.

AT THE PARISH HOUSE of St. John's Church, Detroit, on the evening of Thursday, November 2nd, the annual meeting of the Michigan Church Club was held. The reports for the past year showed that the club had done efficient work, finances were in good shape and there was an increase of membership. Among other things, the club has been active in the work of lay reading, and many vacant missions have by this means been supplied with services and the rectors of parishes assisted. The Club has likewise given material aid in helping weak parishes. After the reports were made and officers elected, the club listened to an address by Bishop Beecher of Kearney, Neb., who gave a vivid picture of his missionary field, the work done since his ministry as priest and Bishop began, and of his most pressing needs. The Rev. Dr. Faber, rector of St. John's Church, followed in an address on the layman's privileges and opportunities.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Meeting of Church Club.

THE LATEST MEETING of the Church Club of the diocese of New Jersey was held at the Trenton House in Trenton on October 12th. The President, Mr. John N. Carpenter of New Brunswick, presided at the business meeting and the dinner that followed, and there were about fifty men present. The speaker of the evening was the Hon. Clinton Rogers Woodruff of Philadelphia. The annual meeting of the Club will occur in Trenton on January 11th next. The membership of the club is fairly representative of different parts and interests of the diocese.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Annual Requiem of the C. A. S.

AT ST. JAMES' CHURCH, Cleveland, on All Souls' Day, the annual Solemn Requiem of the Guild of All Souls for the repose of the faithful departed was offered. The celebrant was the Rev. J. C. Craig, rector, assisted by the Rev. F. G. Davis, and the Rev. W. B. Kinkaid as deacon and sub-deacon. The sermon was preached by the Rev. W. S. Llewellyn Romilly, the subject being "The Paradise of God." Members of the Guild residing in the city, and others from a distance were present together with parishioners of St. James'.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Annual Meeting of Woman's Auxiliary—Notes.

THE ANNUAL MEETING of the Pittsburgh branch of the Woman's Auxiliary was held on Thursday, November 2nd, at St. Thomas'

Memorial Church, Oakmont (the Rev. C. M. Young, rector). The opening service was at 9:45, with an address by the Bishop of the diocese, assisted by the rector of the parish. The attendance at this service was the largest in the history of the society.

At the close of the service the annual business meeting took place in the parish house, with election of officers as follows: Honorary President, Mrs. Ormsby Phillips; President, Mrs. Marcellin C. Adams; Vice-presidents, Mrs. Cortlandt Whitehead, Mrs.

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ON THE EVENING of November 2nd, a dinner was given by the Laymen's Missionary Movement Committee at Black's Restaurant, to give the members of the Committee and the clergy of Pittsburgh and vicinity opportunity to hear the Rev. H. L. Burleson talk about the apportionment.

ON NOVEMBER 2ND, Edith Clare Arundel, daughter of the Rev. Dr. Arundel, rector of Trinity Church, Pittsburgh, was married in that church to Mr. John Keble Barber, son of the Rev. H. H. Barber, of Fredericksburg, Virginia. Both clergymen took part in the service, and the Bishop Whitehead gave the blessing.

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Bishop Visits Former Home—The Providence Convocation—W. A. Meeting.

THE BISHOP OF WYOMING, the Rt. Rev. Nathaniel S. Thomas, D.D., and his wife have been spending a few days in Wickford, the former home and present burial place of his father, the late Bishop Thomas of Kansas. At the service in St. Paul's Church on All Saints' Day, Bishop Thomas preached the sermon.

THE FIFTY-FOURTH regular meeting of the convocation of Providence was held at Trinity Church, Pawtucket (the Rev. J. Hugo Klaren, rector), on the afternoon of All Saints' Day. The usual reports were received from the parishes receiving missionary aid, and from the Dean and General Missionary, the Rev. Charles A. Meader, all of which showed the stations in good condition. The salaries of four of the missionaries were raised by \$100 a year. The Rev. Mr. Meader was nominated to the Bishop as Dean for the ensuing term of two years. In the evening a very largely attended missionary meeting was held, at which addresses were made by the Rev. Lyman B. Powell of Northampton, Mass., and Bishop Perry.

THE DIOCESAN BRANCH of the Woman's Auxiliary held its annual meeting at All Saints' Memorial Church, Providence (the Rev. Arthur M. Aucock, D.D., rector), on Thursday, November 2nd. The session opened with a celebration of the Holy Communion, Bishop Perry being celebrant, and the Rev. Mr. Aucock, and Bishop F. F. Johnson assisting. Addresses were made by the Rev. Henry St. George Tucker, Bishop-elect of Kyoto; the Rev. Edward P. Newton of Valdez, Alaska; and the Rt. Rev. F. F. Johnson, late of South Dakota. Mr. George Gordon King and the Rev. Albert M. Hilliker addressed the meeting on the apportionment.

The election of officers resulted in the re-election of Miss E. C. McVickar as president; Vice-Presidents, Miss A. B. Manchester, Mrs. James De Wolf Perry, Jr., Mrs. E. H. Porter, Miss Eliza A. Peckham, Mrs. Daniel Henshaw,

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Bishop Hall Improving—Burlington Clericus Meets.

BISHOP HALL is improving rapidly and is now in Uxbridge, Mass., where he expects to remain until the middle of November. He expects to return to Burlington about the middle of November and to begin work by slow degrees. This good news will be heard with pleasure not only by the Church people of the Bishop's diocese, but by his many friends in the whole Church.

A MEETING of the Clericus of the Burlington district was held on Tuesday and Wednesday, October 24th and 26th, at St. Paul's rectory, Vergennes. At the opening service on Tuesday evening, addresses were given by the Rev. Dr. Bliss of Burlington, and the Rev. Messrs. J. E. Bold of Middlebury and C. C. Wilson of Winooski, on "The Fruits of the Spirit." The Rev. W. F. Weeks of Shelburne read a paper on "Some Difficult Questions Asked a Clergyman and Their Treatment." A paper was also read by the Rev. C. P. Abbott of Burlington on "Suggestions in Connection With the Church Services."

WESTERN MASSACHUSETTS.

THOMAS F. DAVIES, D.D., Bishop.

Meeting of Springfield Clericus.

THE MEMBERS of the Springfield Clericus met with the Rev. Arthur Chase, at the rectory in Ware, on Monday October 30th. A very interesting account of the First Missionary District (New England) Council at Portland, Maine, was given by the Rev. Robert Keating Smith, of Westfield, one of the delegates to the Council from this diocese.

CANADA.

Notes from the Canadian Field.

Diocese of Huron.

THERE WAS a large attendance at the October meeting of the deanery of Bruce, which took place in the new St. Thomas' Church, Walkerton. The Bishop of the diocese was present. A number of excellent papers were read, several being concerned with the training of the young, a very good one was given on "The Boy Problem," by the Rev. T. B. Howard. The reminiscences of the Rev. W. Henderson, the oldest clergyman in the deanery, were very interesting, extending over a period of more than twenty-five years. An illustrated lecture on the Canadian diocese of Honan, China, was a feature of the evening missionary meeting.

MUCH REGRET is felt at the departure of the Rev. Canon Hicks, from St. Paul's parish, Dungannon. He is going to another parish in the diocese.

A VERY PRACTICAL PAPER was given at the meeting of the annual conference of the Archdeaconry of Elgin, held in Trinity parish, St. Thomas, in October, on the subject, "An Orderly Celebration."—AT THE ORDINATION to be held in St. Paul's Cathedral, London, by Bishop Williams, on All Saints' day, a Congregational minister, the Rev. W. A. A. Shipway, is to be ordained to the diaconate, and will then be given a charge at Lakeside.—AN EXCELLENT PAPER on the "Ministerial Life: Its Aims and Supports," was given by the Rev. Principal Waller, of Huron College, at the meeting of the Elgin Archdeaconry.

Diocese of Montreal.


A GOOD DEAL of business came up before the meeting of the diocesan board of the Woman's Auxiliary at the meeting in the Synod Hall November 2nd. Reports of some

of the work done at the Triennial meeting in Winnipeg were given, in particular the account of the labors of the Rev. Douglas Ellison and his assistants, in the construction camps along the lines of railway in the Northwest.—THE OCTOBER quarterly meeting of the Woman's Auxiliary was held by invitation in St. George's parish, the rector, the Rev. Paterson Smith, giving the devotional address.—CANON TROOP addressed the men of Point St. Charles on "The Second Chance," in the gymnasium Hall, on Sunday afternoon October 29th.—ST. PAUL'S CHURCH, Mansonville, was consecrated by Bishop Farthing, October 11th.

THE SERIOUS ILLNESS of the venerable rector of the Church of St. James the Apostle, the Rev. Canon Ellegood, is causing much anxiety to his many friends. He has almost reached his eighty-eighth birthday and is now one of the oldest clergymen in Canada.—BISHOP FARTHING assisted at the dedication of the new Hawthorndale cemetery, in a suburb of Montreal, October 27th. It is fifty years since a Protestant cemetery was consecrated in Montreal. At that time Bishop Fulford consecrated Mount Royal cemetery, now so large that it cannot be increased much longer.—A BANQUET and very successful meeting of the Laymen's Missionary Movement was held in St. Barnabas' schoolroom, St. Lambert, October 25th. The rector, the Rev. W. J. Dart, spoke, and amongst others the Rev. Paterson Smyth, of St. George's Church, Montreal. The banquet was provided by the ladies of St. Barnabas' Guild.

Diocese of Calgary.

THE NEW CHURCH of St. Luke's at Grassy Lake, was opened by Bishop Pinkham, October 18th. It is said to be one of the finest and most perfectly appointed of the smaller churches in the diocese, and is the second church to be built in the mission within the year.



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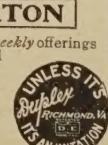
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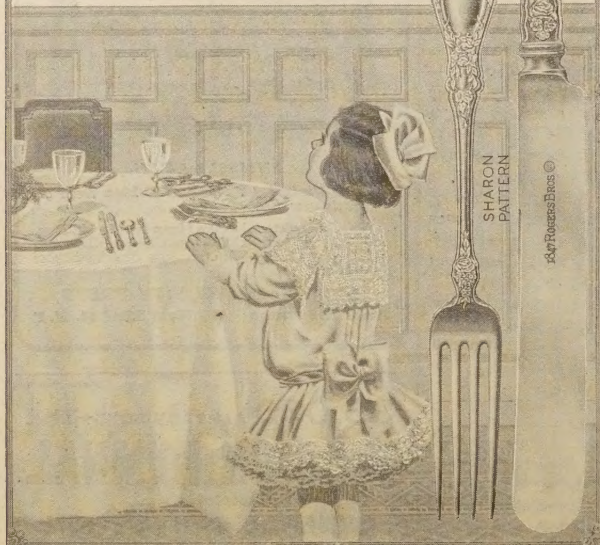
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